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"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS."

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The Independent.

LIBER AMORIS.

BY R. H. STODDARD.

PRELUDE.

Upon the Delphic leaves
Of this prophetic book
Whoever will may look;
No eye but mine perceives
What gladdens there, or grieves,
Nor why the peace of years
Is wrecked with hopes and fears.
Many will read the words,
But none will understand
The meaning, though the birds
Fly up and down the land,
And, wooing, learn and teach
That universal speech.
You know it not, and I
Only so much thereof
As signifies I love—
But not the reason why.

SIMILITUDES.

I have rifled land and sea
For similitudes of thee.
First thou wert a Lily, such
As no satyr dares to touch—
Sweetest, purest of all those
That on Dian's couch their snows
Shed, not knowing she is gone
After cold Endymion.
Then I went to Neptune's realm,
Which the waters overwhelm—
Through a light which is not light,
Sinking to the under-night,
There, where Amphitrite's girls
Slumber, pillowed on their curls,
There I sought thee, Pearl of pearls!

Hast thou rifled land and sea
For similitudes of me?
No: for what am I to thee?
Lilies from the first have grown
For no service but their own.
Votaries to themselves they live,
Taking all the heavens give—
Homage of the wind and dew,
Sighs and tears of lovers, too!
Pearls are souls of lillies flown,
Saved because they once were dear,
By the baptism of Love's tear
That turns itself and them to stone!

Since thou hast my sighs and tears
And the fullness of my years,
No need to rifle land and sea
For poor similitudes of me!

NEW YORK CITY.

CAN WE SAFELY ADMIT CHILD-CHRISTIANS TO THE CHURCH?

BY THE REV. FRANK E. CLARK.

"No," says the conservative elder and the good deacon—"no. It is a dangerous experiment." "No," says the examining committee. "Wait a little longer, my boy. When you are five years older, come to us again, and we will see if we can admit you then." "No," says the anxious mother. "I don't think you had better attempt to join the Church now, my daughter. You are too young and I'm afraid you do not know your own mind." "No," says the timid pastor. "I wish I could bring them in; but there are no means of nurturing and training the children after they come into the church. As things are, I dare not risk it."

And so the boys and girls go away; and the elder and deacon forget that it is a terribly dangerous experiment to leave them outside of the Church; and the examining committee never see that boy present himself for admission when he is five years older; and the anxious mother finds that her daughter never afterward is sure enough of her own mind even to seek admission to the Church; and the timid pastor finds that the boys and girls are slipping away from his influence and that he can no longer reach them. Says a recent correspondent of the writer: "One reason, I think, why we do not admit child Christians to the Church is, because we are too lazy to *cherish* them there afterward."

Ah! that is the great reason why they are not admitted. The Church is not willing or does not know how to care for them after they are admitted.

That this question, which serves for our title, is agitating many Christians is proved by the many letters which come to the writer almost every day, from all parts of the country, asking for further particulars concerning a plan for the nurture of young Christians which he has outlined in one or two religious papers. In the hope that some may be helped, may we rehearse in your columns some of these particulars?

Last Winter a large number of young people in the church of which the writer is pastor became hopefully converted and seemed to desire zealously to work for their Master. But would it do to take so many boys and girls into the church? Not unless their Christian nurture could be secured; not unless something could be given them to do; not unless they could be made to feel, as well as the white-haired saint, that they had the cause of Christ to sustain and his honor to maintain.

The Sunday-school would not give these young Christians just the training and teaching that they needed; the languishing, thinly-attended, so-called young peoples' meeting was not attractive to them, and the ordinary church-meetings afforded them hardly the opportunity that they desired.

What should be done?

They were called to the pastor's house, one evening, and a Young People's Society of Christian Endeavor was formed. It was voted that this society should have a weekly prayer-meeting, which, according to the constitution, all who voluntarily joined the Society were expected to attend *every Friday night*, unless absolutely detained, and in *every* meeting *every* one was expected to take some part. Moreover, once a month an experience meeting should be held, in which every one was expected to relate his experience for the past month; if in no other way, at least by repeating an appropriate verse of Scripture. At this monthly meeting the roll should be called, and if a member was obliged to be absent he was expected to send an excuse by some one who was present.

If for three consecutive experience meetings any member should be absent, without sending an excuse, the Lookout Committee having in the meanwhile endeavored to reclaim such an one, his name should be stricken from the roll of members. The very important factor in this organization, Lookout Committee, just referred to, is a for through this committee new names are proposed, delinquents are looked up, absent members are corresponded with, and a general oversight of the spiritual condition of the young people is maintained.

Besides the Lookout Committee, there is a prayer-meeting committee, which provides topics and leaders for the Friday-evening meetings, and also a social committee, which provides for a monthly sociable, with games, music, reading, etc. We do not claim that this is the "original and only" society of the kind. Doubtless, there are many others, more or less like it. In fact, very many of the suggestions for this were borrowed from a description by Dr. Cuyler of a similar society in his church; but this organization for nearly a year has worked admirably in one church in the way of fitting young Christians for churchmembership and in training them for religous work after they came into the church.

It practically solves the problem for one church "Shall we admit child-Christians?" and allows it to answer the question in the affirmative.

A chance article, as we said before, upon this society, copied into several religious papers, has brought to the writer scores of letters from all parts of the country asking for further information.

One says "That is just what we need"; another, "I have often longed for just such an organization"; another, "I have for years been groping after some such thing"; another, "We must do something of the kind or our church cannot live."

Let us say to all these friends: This society simply seeks to provide a way for setting young Christians to work. The gist of the matter is that every one pledges himself, when he becomes a Christian, to do something; at least, to attend the weekly prayer-meeting and to take part in *every* meeting, if it is only by repeating a verse of Scripture, *and the society sees that he does this.* To overlook this provision is to miss the great aim of the organization.

Why cannot every church that desires to save and train its boys and girls have such a society?

PORTLAND, ME.

THE JOHANNEAN PROBLEM AND MODERN CRITICISM.

BY PROF. PHILIP SCHAFF, D.D.

THE Johannean problem is the burning question of modern criticism on the soil of the New Testament. It arises from the difference between John and the Synoptists, on the one hand, and the difference between the fourth Gospel and the Apocalypse, on the other. Considerable advance has been made of late toward the solution, especially by Dr. Godet, of Neuchatel, in the Introduction to the *third* edition of his "Commentary on John"; by Professor Weiss, of Berlin, in the first volume of his "Life of Jesus"; and by our own Dr. Abbot, in his valuable work on the "Authorship of the Fourth Gospel." A critical review of the controversy in its present status will interest your numerous theological readers.

I. The *Synoptic* aspect of the problem includes the differences between the first three and the fourth Evangelist concerning the theater and length of Christ's ministry, the picture of Christ, the nature and extent of his discourses, and a number of minor details. It admits the following possibilities:

(1.) Both the Synoptists and John are historical and represent only different aspects of the same person and work of Christ, supplementing and confirming each other in every essential point. This is the faith of the Church and the conviction of nearly all conservative critics and commentators.

(2.) The fourth Gospel is the work of John, and, owing to his intimacy with Christ, it is more accurate and reliable than the Synoptists, who contain some legendary embellishments and even errors, derived from oral tradition, and must be rectified by John. This is the view of Schleiermacher, Lücke, Bleek, Ewald, Meyer, Weiss, and a considerable number of liberal critics and exegetes who accept the substance of the whole gospel history as true, and Christ as the Lord and Saviour of the race. The difference between these scholars and the church tradition is flowing and admits of adjustment.

(3.) The Synoptists represent (in the main) the Christ of history, the fourth Gospel, the ideal Christ of faith and fiction. So Baur and the Tübingen School (Schwegler, Zeller, Köstlin, Hilgenfeld, Volkmar, Holtzmann, Hausrath, Schenkel, Mangold, Keim, Thomas, with their followers and sympathizers in France (Réville, Scherthal, Renan, Réville, Sabatier), Holland (Scholten and the Leyden School), and England (the anonymous author of "Supernatural Religion," Sam. Davidson, Edwin A. Abbot); but these critics eliminate the miraculous even from the Synoptic Christ, at least as far as possible, and approach the fourth hypothesis.

(4.) The Synoptic and Johannean Gospels are alike fictitious and resolve themselves into myths and legends or pious frauds. This is the position of the extreme left wing of modern criticism, represented by Strauss and to a more limited extent Renan. It is the legitimate result of the denial of the supernatural and miraculous, which is as inseparable from the Synoptic as it is from the Johannean Christ; but it is also subversive of all history and cannot be seriously maintained in the face of overwhelming facts and results. Hence, there has been a considerable reaction among the radical critics in favor of a more historical position. Keim's "History of Jesus of Nazara" is a very great advance upon Strauss's "*Leben Jesu*," though equally critical and more learned and meets the orthodox view half way on the ground of the Synoptic tradition, as represented in the Gospel of Matthew, which dates back to A. D. 66.

II. The *Apocalyptic* aspect of the Johannean problem belongs properly to the consideration of the Apocalypse; but it has of late been inseparably interwoven with the Gospel question. It admits likewise of four distinct views:

(1.) The fourth Gospel and the Apocalypse are both from the pen of the Apostle John; but separated by the nature of the subject, the condition of the writer, and an interval of at least 20 or 30 years, to account for the striking differences of temper and style. When he met Paul at Jerusalem, A. D. 50, he was one of the three "pillar apostles" of Jewish Christianity (Gal. ii, 9); but probably less than forty years old, remarkably silent with his reserved force and sufficiently in sympathy with Paul to give him the right hand of fellowship. When he wrote the Apocalypse, between A. D. 68 and 70, he was not yet 60, and when he wrote the Gospel he was over 80 years of age. Moreover, the differences

between the two books are more than counterbalanced by an underlying harmony. This has been acknowledged even by the head of the Tübinger critics, who calls the fourth Gospel an Apocalypse spiritualized or a transfiguration of the Apocalypse.

(2.) John wrote the Gospel, but not the Apocalypse. Many critics of the moderate school are disposed to surrender the Apocalypse and to assign it to the somewhat doubtful and mysterious "Presbyter John," a contemporary of the Apostle John. So Schleiermacher, Lücke, Bleek, Neander, Ewald, Düsterdieck, etc. If we are to choose between the two books, the Gospel has no doubt stronger claims upon our acceptance.

(3.) John wrote the Apocalypse, but for this very reason he cannot have written the fourth Gospel. So Baur, Renan, Davidson, Abbott, and nearly all the most recent radical critics.

(4.) The fourth Gospel and the Apocalypse are both spurious and the work of the Gnostic Cerinthus (as the Alogi held), or of some anonymous forger. This view is so preposterous and unsound that no critic of any reputation for learning and judgment dares to defend it.

There is a correspondence between the four possible attitudes on both aspects of the Johannean question and the parties advocating them.

The result of the conflict will be the substantial triumph of the faith of the Church which accepts, on new grounds of evidence, all the four Gospels as genuine and historical, and the Apocalypse and the fourth Gospel as the works of John.

The Assaults on the Fourth Gospel.—Criticism has completely shifted its attitude on both parts of the problem. The change is very remarkable. When the first serious assault was made upon the genuineness of the fourth Gospel by the learned General Superintendent Bretschneider (in 1820), he was met with such overwhelming opposition, not only from Evangelical divines, like Olshausen and Tholuck, but also from Schleiermacher, Lücke, Credner, and Bohlt, that he honestly confessed his defeat a few years afterward (1824 and 1828). And when Dr. Strauss, in his "*Leben Jesu*" (1835), renewed the denial, a host of old and new defenders arose with such powerful arguments that he himself (as he confessed in the third edition of 1838) was shaken in his doubt, especially by the weight and candor of Neander, although he felt compelled in self-defense to reaffirm his doubt as essential to the mythical hypothesis (in the fourth edition, 1840, and afterward, in his popular "*Leben Jesu*," 1864).

But, in the meantime, his teacher, Dr. Baur, the coryphæus of the Tübingen School, was preparing his heavy ammunition and led the second, the boldest, and the most vigorous and effective assault upon the Johannean fort (since 1844). He was followed in the main question, though with considerable modifications in detail, by a number of able and acute critics in Germany and other countries He represented the fourth Gospel as a purely ideal work which grew out of the Gnostic, Montanistic, and Paschal controversies after the middle of the second century and adjusted the various elements of the Catholic faith with consummate skill and art. It was not intended to be a history, but a system of theology in the garb of history. This "tendency" hypothesis was virtually a death-blow to the mythical theory of Strauss, which excludes conscious design.

The third great assault inspired by Baur, yet with independent learning and judgment, was made by Dr. Keim (in his "*Geschichte Jesu von Nazara*," 1867). He went beyond Baur in one point; he denied the whole tradition of John's sojourn in Ephesus, as a mistake of Irenæus. He thus removed even the foundation for the defense of the Apocalypse as a Johannean production and neutralized the force of the Tübingen assault derived from that book. On the other hand, he approached the traditional view by tracing the composition back from 170 (Baur) to the reign of Trajan—*i. e.*, to within a few years after the death of the apostle. In his denial of the Ephesus tradition he met with little favor and strong opposition from the Tübingen critics, who see the fatal bearing of this denial upon the genuineness of the Apocalypse. The effect of Keim's movement, therefore, tended rather to divide and demoralize the besieging force.

Nevertheless, the effect of these persistent attacks was so great that three eminent scholars—Hase, of Jena (1876), Reuss, of Strassburg, and Sabatier, of Paris (1879)—deserted from the camp of the defenders to the army of the besiegers. Renan, too, who had in the thirteenth edition of his "*Vie de Jesus*" (1867) defended the Gospel, at least, in part, has now (since 1879, in his "*L'Église Chrétienne*") given it up entirely.

The Defense of the Fourth Gospel.—The incisive criticism of Baur and his school compelled a thorough reinvestigation of the whole problem, and in this way has been of very great service to the cause of truth. We owe to it the ablest defenses of the Johannean authorship of the fourth gospel and the precious history which it represents. Prominent among these defenders against the latest attacks are Bleek, Lange, Ebrard, Thiersch, Schneider, Tischendorf, Riggenbach, Ewald, Steitz, Aberle, Meyer, Luthardt, Wieseler, Beyschlag, Weiss, among the Germans; Godet, Pressensé, Astié, among the French; Niermeyer, Van Oosterzee, Hofstede de Groot, among the Dutch; Alford, Milligan, Lightfoot, Westcott, Sanday, Plummer, among the English; Fisher and Abbot among the Americans.

It is significant that the school of negative criticism has produced no learned commentary on John. All the recent commentators of the fourth gospel (Lücke, Ewald, Lange, Hengstenberg, Luthardt, Meyer, Weiss, Alford, Wordsworth, Westcott, Milligan, Moulton, Plummer, etc.) favor its genuineness.

The Difficulties of the anti-Johannean Theory.—The prevailing theory of the negative critics is this: They accept the Synoptic Gospels, with the exception of the miracles, as genuine history, but for this very reason they reject John; and they accept the Apocalypse as the genuine work of the Apostle John, who is represented by the Synoptists as a Son of Thunder and by Paul (Gal. ii) as one of the three pillars of conservative Jewish Christianity; but for this very reason they deny that he can have written the Gospel, which, in style and spirit, differs so widely from the Apocalypse. For this position they appeal to the fact that the Synoptists and the Apocalypse are equally well and even better supported by internal and external evidence and represent a tradition which is, at least, twenty years older.

But what, then, becomes of the fourth Gospel? It is incredible that the real John should have falsified the history of his Master; consequently, the Gospel which bears his name is a post-apostolic fiction, a religious poem or a romance on the theme of the incarnate Logos. It is the Gospel of Christian Gnosticism, strongly influenced by the Alexandrian philosophy of Philo. Yet it is no fraud, any more than other literary fictions. The unknown author dealt with the historical Jesus of the Synoptists as Plato dealt with Socrates, making him simply the base for his own sublime speculations and putting speeches into his mouth which he never uttered.

Who was that Christian Plato? No critic can tell, or even conjecture, except Renan, who revived, as at least possible, the absurd view of the Alogi that the Gnostic heretic, Cerinthus, the enemy of John, wrote the fourth gospel! Such a conjecture requires an extraordinary stretch of imagination and an amazing amount of credulity. The more sober among the critics suppose that the author was a highly gifted Ephesian disciple of John, who freely reproduced and modified his oral teaching after he was removed by death. But how could his name be utterly unknown, when the names of Polycarp and Papias and other disciples of John far less important have come down to us? "The Great Unknown" is a mystery indeed. Some critics, half in sympathy with Tübingen, are willing to admit that John himself wrote a part of the book, either the historic narratives or the discourses; but neither of these compromises will do. The book is a unit and is either wholly genuine or wholly a fiction.

Nor are the negative critics agreed as to the time of composition. Under the increasing pressure of argument and evidence, they have been forced to retreat step by step from the last quarter of the second century to the first, even within a few years of John's death, and within the lifetime of hundreds of his hearers, when it was impossible for a pseudo-Johannean book to pass into general currency without a discovery of the fraud. Dr. Baur and Schwegler assigned the composition to A.D. 170 or 160; Volkmar to 155; Zeller to 150; Scholten to 140; Hilgenfeld to about 130; Renan to about 125; Schenkel 120 or 115; until Keim (in 1867) went up as high as 110, or even 100; but, having reached such an early date, he felt compelled (1875), in self-defense, to advance again to 130, and this notwithstanding the conceded testimonies of Justin Martyr and the early Gnostics. These vacillations of criticism reveal the impossibility of locating the Gospel in the second century.

If we surrender the fourth gospel, what shall we gain in its place? Fiction for fact, stone for bread, agnostic dream for the most glorious truth. Fortunately, the whole anti-Johannean hypothesis breaks down at every point. It suffers shipwreck on innumerable details which do not fit at all into the supposed dogmatic scheme and rest on hard facts of historical recollections. And, instead of removing difficulties, it creates greater difficulties in their place. There are certain contradictions which no ingenuity can solve. If "the great Unknown" was the real artist of his picture of Christ and the inventor of those sublime discourses, the like of which were never heard before or since, he must have been a mightier genius than Dante or Shakespeare, yea, greater than his own hero—that is, greater than the greatest. This is a psychological impossibility and a logical absurdity. Moreover, if he was not John, and yet wanted to be known as John, he was a deceiver and a liar. This is a moral impossibility. The case of Plato is very different and his relation to Socrates is generally understood. The Synoptic Gospels are anonymous, but do not deceive the reader. Luke and the author of the Epistle to the Hebrews honestly make themselves known as mere disciples of the apostles. The real parallel would be the apocryphal gospels and the pseudo-Clementine productions, where the fraud is unmistakable, but the contents are so far below the fourth Gospel that a comparison is out of the question. Literary fictions were not uncommon in the ancient Church, but men had common sense and moral sense, then, as well as now, to distinguish between fact and fiction, truth and lie. It is simply incredible that the ancient Church should have been duped into a unanimous acceptance of such an important book as the work of the beloved disciple almost from the very date of his death, and that the whole Christian Church —Greek, Latin, Protestant—including an innumerable army of scholars, should have been under a radical delusion for eighteen hundred years, mistaking a Gnostic dream for the genuine history of the Saviour of mankind and drinking the water of life from the muddy source of fraud.

In the meantime, the fourth Gospel continues and will continue to shine, like the sun in heaven, its own best evidence, and will shine all the brighter when the clouds, great and small, shall have passed away. "*Nebicula est: transibit.*" This is as true of modern skepticism as of the reign of Julian the Apostate.

NEW YORK CITY.

THUS about the Yankees from the Richmond *Christian Advocate*, whose editor has said more hard things of the North than any other religious editor in the South, is worth quoting:

"They were on the wrong side in the war. They are given to heresies. They are avaricious. And, somehow, nearly every morning, in opening the papers, some Yankee has given a million to found a charity, endow a college, or start a 'plant' for the poor. All these queer things puzzle us. The religion of the Yankee runs to udder for the feeding of the race. The religion of the South, we fear, is likely to develop in the line of Texas cattle—in horns, elevated, hard, and hollow."

We do not believe quite so badly as that of Southern religion. The South is still poor and cannot afford to give largely. But it is increasing in the grace of beneficence.

THE STORIED SEA.

DOING A LITTLE SHOPPING.

BY SUSAN E. WALLACE,
(MRS. GEN. LEW WALLACE).

"A Moor from the Bazars with Mecca scarfs," said the polyglot courier at the Hotel d'Orient. I descended to the wide, cool entrance-hall, a shady place, with stone floor and columns, and tiled wall, on which run verses of the Koran, inscribed in gilt letters on an azure background. In a land which knows little rain and never feels frost, its broad palace-like emptiness is inviting, albeit with a sense of homelessness to the Western traveler. At the furthest end, in the heavy shadow of magnolias without and lemon trees within, stood a tall, straight, slender figure, his white turban in clear relief against the bright blue—the Moor with the Mecca scarfs. It is to be deplored that the influence of France in the East has exchanged graceful oriental garments, flowing robes, and ample draperies for the rigid armor-like suits of the Parisian. This man I saw was true to the fierce traditions of his race, and was armed, as well as clad in the rich vestments of the gorgeous East; a barbaric magnificence, suited to the unconquered people who never crouched before sovereigns, who had yoked kings to their chariots as beasts of burden, of whom the mighty Cambyses had to beg leave to pass through their dominions, and on whom even Sesostris and Cyrus could not impose conditions.

Imagination rallied from the stunning blow it had over night (from the gypsies, you remember, dear reader), and my very ideal of one half civilized Asian prince stood before me, the hero of the most pathetic of human compositions. The noble Othello! For the first time I understood the gentle lady wedded to the Moor; how she could fall in love with what she had feared to look upon. By the bluest of seas, in some cool marble hall, with arabesque roof like this, Desdemona leaned against her father's breast to listen to the stories of regions of fable, mysteries, sorceries, and dim enchantments. Her household cares dispatched in haste, she hung breathless on his words, her soul in her ears, tremblingly at first and in silence, rapt and gazing. "Her father loved me, oft invited me." This hero from the glowing zone came into her smooth, quiet, domestic life, like some brilliant tropic romance, and as the tragic tales went on, of feats of broil and battle, of moving accidents by flood and field, all the currents of her being set toward the regal stranger, who says: "I fetch my life and being from men of royal siege." He was robed in a sort of exotic grandeur by his princely bearing and military renown. That such as he, high born, brave, and proud, should be sold to slavery pained the innocent young heart and moved the hero to beguile her of her tears.

> "When I did speak of some distressful stroke
> That my youth suffered."

The passion for the marvelous and visionary is strong in women closely kept and guarded, and the shy, sensitive maiden was drawn as by subtle magnetism. He was not the tyrant of an Eastern seraglio, even Iago admits was of a constant, loving, noble nature, till, being wrought, he disclosed the fierce fire of passion which flames in the blood of these children of the sun. Hers was the love which casteth out fear. She asked no questions, required no pledges.

> "She loved me for the dangers I had passed,
> And I loved her that she did pity them."

Swifter than light these thoughts flashed through my mind as I went down the stone stairs. Below the white turban I saw an olive face, with thin, sharp features; above, the eyes, those wonderful Asiatic eyes; the jet black brows almost met; a beard of inky blackness, carefully smoothed, hid his throat. A short jacket, stiff with gold thread, was worn open in front, showing a vest embroidered with silks and stiff with gold; white linen trowsers buttoned at the ankle; a variegated sash of vivid dyes, wrapped several times round his waist, held in place silver-mounted pistols and the crooked yataghan, in his hand a dreadful weapon.

A sort of handkerchief thrown over the turban had been removed and lay on the

stranger's left arm, a many-colored mass, mainly crimson, with loose, long fringes in rich confusion, gay as the scarf of Iris. The Moor was strikingly handsome, picturesque, and dignified. He saluted by placing his hand on his breast, then touching it to his chin and forehead; a pretty movement, which has displaced the many prostrations and slow obeisances which were anciently the fashion among Orientals and still obtain in holy Damascus, the earthly Paradise of the Prophet. These men usually pick up a little French, but the noble Othello had only two words, "Madama, Americana"—the interpreter must do the rest. His pack of goods lay on the floor, like that of the New England peddler of a past generation; but, instead of hideous black oil-cloth or dirty old bed-ticking, the silken stuffs were enveloped in a square of buff cotton, a vine of green leaves wrought on its fringed edge. This was no pert, brisk Yankee trader with whom I was about to deal. I knew he would be slow as eternity; but I had ample leisure and was not going to be overreached by him or any like him. Not I. Not if I know myself.

"Would Madama Americana be seated?" with a stately bow. She would. He then unrolled the bale and produced a gay little rug, which he spread for my slippered feet. He next brought a cigarette from his pocket, and not so much as saying By your leave, puffed away. "Madama does not smoke?" he said, inquiringly. I replied my early education in that direction had been neglected. He nodded, much as to say Madama misses it mightily and is to be pitied. He then slowly drew out from the bottom of his pack a second rug, and seated himself on it quick as a wink, bringing his feet under him in a compact pose, impossible to one not to the manner born. The lithe, agile Arabian was used to the gesture and the action had its own grace. I was forewarned. I knew these men have small capital and no credit; their whole stock of merchandise may be in the single bundle of modest size, bought out of a Greek brigantine for what he could pay and ready to be sold for what he could get. I knew the dealer would ask a towering price, hopelessly high, would lower inch by inch, and end by taking something in reason; besides, I believed the interpreter would give me a hint and not see me swindled, though he was an attaché of the Hotel d'Orient.

The noble Othello smoked in silence, sitting perfectly still. My patience and the cigarette were giving out together; as I was about to rise and leave, he tossed the cigar-stump into a small brass basin for the purpose standing near, and returned the amber holder to his pocket. He then drew his pack toward him, with the air of a man with abundant leisure and not to be hindered in the enjoyment of it, unfolded a short, wide scarf, and, with careless nonchalance, threw it on the striped mass covering his left arm. From that lustrous background it looked snowy white.

"It is from the sacred city of the Prophet (may his name be extended far as the sand reaches) and is made of the finest twilled silk."

I examined the fabric with care. It was very pretty, with striped gilt border and a thin gold fringe at the ends. When words are filtered through an interpreter, any needless speech seems folly. "What price?" I asked.

He named a sum equal to about forty-five dollars. I shook my head; but he regarded the shake coolly, as though I had shaken at the remotest stars. Evidently he was quite indifferent whether I bought or not. He went on serene as Summer, smooth as society polish could make a man, this one whom we call barbarian.

"Will Madama lay the happy scarf round her head and throat, that she may feel its fine softness, like the furs of the north. It was made for the Princess Fatima Hammoun, niece of the Khedive of Egypt."

"Then how did you get possession of so costly a prize?"

"Ladies in the harems are sometimes short of money," said the unconcerned trader, softly, waving the gauzy silk in air. The Madama Americana may strike off my head if I speak not the truth. Perhaps this will suit her better." He shook out a long, light woolen shawl, of dull apple green. "Such was the turban of Mohammed (exalted be his name) when in the heat of battle he raised it on a lance and made the green banner forever sacred." With stately reverence he inclined toward the royal colors and laid it by the white scarf.

"What price?" I asked.

"Seventy-five dollars."

I shook my head with energy. "Possibly Madama Americana would like some towels? Here are the towels of Damascus, embroidered with gold. They come from Araby the Blest and are fresh from the last caravan."

"Will they wash?"

"Forever. The silk is the best of Syria and the broidery was laid on in delightful gardens by the flowery banks of the Pharpar. It will be shining ten thousand years hence, as now, and is such as Ayesha, the beautiful wife, worked for the Apostle of God. Will Madama make me proud to look at them! The Bey of Tunis has this day ordered fifteen dozen, as a present to the Sultan Abdul Hamid the Beloved. May he sleep safe in the Yildiz Palace, by the Bosphorus."

Really, this peddler of the East had the imagination of a poet, the grace of a courtier, and the will of a conqueror. Again I thought of the fatal handkerchief in the hand of the Moor of Venice, in whose web there was magic:

> "That handkerchief
> Did an Egyptian to my mother give.
> She was a charmer.
> * * * * * * *
> The worms were hallowed that did breed the silk
> And it was dyed in mummy, which the skillful
> Conserved of maidens' hearts."

These people manage to give a fictitious value to each piece of merchandise they offer. Like the handkerchief spotted with strawberries, it has associations more precious than the goods. It is "*antica*"—that is, antique—from some old mosque, or a *fac-simile* of one worn by goddess, queen, or sultana, or other august personage, whose very name stirs the fancy. The noble Othello leaned his back against the wall, resting from what toils I could not know. "Are you from the khan of Sadullah Bey?" I asked. "Sadullah buys of me," said the unmoved merchant, in haughty scorn, eyeing his small bundle with pride enough for a whole Magasin du Louvre. I think the Arabian was irritated at the question, for the luminous eyes glowed like burning coals. A dead pause of five long minutes, and he began again. "Madama sees here the choice things fit for those who live in the shadow of lofty palaces; but remember," he said, gravely, as he slowly refolded the green banner, "four things come not back—the spoken word, the sped arrow, the past life, the neglected opportunity. Thus sayeth the proverb." The golden embroidery was in mystic hieroglyph along the edges of the holy flag. "From the Koran," said the Moslem, devoutly sliding a lean, brown finger along the lines: "Pure gold—it will never dim and water does not tarnish it, nor time, though it last ten thousand years."

"It is too dear. I may look at the towels again." He lifted one and threw it on the near divan. "This is from Bagdad. From Bagdad, the land of Aladdin, of Sinbad and Zobeide, Scherezade, the rose and the nightingale of ivory and amber, spicery and richest merchandise. The tempter saw my wavering. Those keen eyes lost nothing and marked every shade of change, without seeming to see anything.

"Beware of the neglected opportunity," said the born-and-bred fatalist, beguilingly. "God, the merciful, ordains all things, and only once in a lifetime come the great chances, according as Kismet has prepared them. *Allah kerim!*"

By this time the servants of the hotel, several idlers and travelers had come round to watch the trade, and formed a ring, of which the Moor, the interpreter, and your correspondent were the center. Not a word was uttered nor a sign made. They looked on intently, apparently anxious, as though the fate of thousands was in the venture. I sent an appealing glance at the interpreter, who pretended not to see. I could not spend the whole day in bargaining. The delay was tedious; the situation embarrassing to a woman not used to Eastern ways. "What for the towel?"

"The towel from Bagdad? Twelve dollars."

"Too much."

"Then will Madama make an offer? Americanas are princesses. Their money comes easy and goes fast. Offer?"

"Six dollars," I said, hastily, for I wanted to get rid of the man and he had stayed so long I felt obliged to buy something and "Jewing" is not my forte. It was the Moor's turn to shake his head now, which he did in melancholy and decorous fashion, not tending to unsettle the turban folded with graceful coils above the olive forehead, which it nearly concealed. The neglected opportunity—was I missing it? A towel from Bagdad is not in market every day, and it would be a nice souvenir. The chance was passing, the supreme moment, the neglected opportunity.

"Six dollars!" I said, recklessly.

"I lose money," said the melancholy man, imploring by mournful accent and wistful gesture.

"I cannot help it," I retorted, warming with the day. "You need not sell if you don't want to."

"A man hard pressed must take what he can get. It is Kismet. The towel is yours. It will please Madama's friends across the sea, beyond the Straits. May it be like the enchanted carpet of Boudresein, which brought a fresh good fortune to its owner every morning."

"Have I seen your stock of goods?"

"You have," he replied, much as to say the world is at your feet. What more can mortal ask? The interpreter counted the money, the crowd broke away, smiling and jabbering in half a dozen languages, and one Neapolitan remarked in French: "A runner from Sadullah Bey's. A man not pleasant to meet, if one has anything to lose." The noble Othello alone preserved his calm dignity and in silence made his courteous, profound salaam. When his few goods were gathered, he leaned his back against the wall, after the manner of people who love repose, looking little like one ready to mount horse and draw saber for Islam, willing every hour to die for his faith. Somehow the noble Othello's bearing made me feel like a robber, and, with a sense of guilt, I turned to the stairs with the spoil. My heart sank. My feminine reader will weep with me when I tell her the first unfolding of the Persian towel revealed several stout coffee-stains, which added dirt to the yellow tint which dulled its beauty and freshness. What a forlorn purchase I had made! Had I been cheated by a strolling peddler after all the warning fingers lifted at me on both sides the sea? I? *I?*

Thalia was lying in wait for me on a divan in the balconied window. I have a shrewd suspicion she had been listening over the bannister, but she looked innocent as a baby. There was no chance of hiding the bargain which had been conducted with so much dignity and ceremony. I walked toward her, trying to assume a careless manner, and plunged boldly into the subject by flaunting the embroidery before her eyes, thereby revealing two holes hidden with consummate art and a wretched spot where the fringe stopped short at one end; and oh! what were those mysterious dots all over the scant and meager fabric? Thalia smiled such an ironic, blighting sarcasm of a smile as I never saw in her face before. It covered me with confusion and made my splendid Bagdad towel dwindle and shrink to the proportions of a doyley. "Ah! I see your rage for antiquities again. This has arrived at the antique, without becoming a gem. Hasn't it?" She held it up to the light, which it slightly obstructed, showing a "body" like the sleazy stuff our grandmothers used to make milk-strainers of.

"Don't you think it's rather—rather thin?" she continued, the dimples deepening in her cheeks. "And, dear me, what *did* you pay a fly-speck?" She broke into the gayest laugh in the world.

I reddened with vexation, but was dumb. She took the Bagdad towel in her two little hands, gave a slight jerk, and the rotten old thing split from one end to the other.

"Really, now, that is too bad! I bought this as a souvenir for you, a sample of oriental magnificence, and you have gone and ruined it!"

"Thank you, kindly," said the spoilt beauty, burying her laughter in the pillows; "but I always prefer *my* dish-rags without tinsel."

UNITED STATES LEGATION, CONSTANTINOPLE.

THE AMENITIES OF CLOSE COMMUNION.

BY PROF. W. C. WILKINSON, D. D.

AMENITY and close communion are terms and ideas not, I suppose, very often associated in thought; and, perhaps, in fact, the things themselves are not so often as would be desirable found in happy fellowship together. This latter judgment I form from observations reported to me by others, rather than from observations that I have had occasion to make myself. It has occurred to me that possibly I might now have become qualified, through circumstances, to offer a contribution toward the increase of amenity in the practical application of the principle of "close communion," as the Baptist usage concerning the Lord's Supper is, with some degree of reproach intended, customarily called. Readers of THE INDEPENDENT will not suspect me of laxity in adhesion to Baptist views if I now permit myself the luxury of surprising them a little with an unanticipated suavity of mode recommended in carrying out that doctrine in actual practice.

I happened not long ago to be the cause of a conversation on this general subject between a Baptist minister and a Baptist deacon, who met one Sunday afternoon at my house. This conversation brought out, in a pretty fairly satisfactory way, the opinion on the point involved, which is, I believe, already quite common among Baptists, and which, for myself, I should like to see adopted and acted upon by my Baptist brethren everywhere. Perhaps I cannot do better here than become the reporter of the conversation alluded to.

I caused the conversation by producing and reading a letter recently received by me, of which the following extracts present the material points. I wish I could properly name the writer; but decorum forbids. I suppress indications that might point out my correspondent's identity. Even with such suppressions, the letter itself shows how worthy, by character and standing, the writer of it is of respectful consideration:

"DEAR SIR:

"I have just finished reading your article, 'The Closeness of Close Communion,' in THE INDEPENDENT of the 15th inst., and, as examples illustrate the operation of a given rule, I wish to state a case, and it shall be my own. For about fifty-five years I have been a professor of religion after the Congregational order, twenty-five years a deacon in this place, where I have practiced medicine for over forty-nine years, being an A. B. and A. M. at ——— College, and M. D. at Philadelphia, and ex-president of the State Medical Society. I mention these unimportant facts merely to show that I am *known*, and that without a blot.

"Some years since we lost our church by fire, and, as we were homeless, I went one afternoon to a Baptist church, without knowing that it was 'communion Sabbath' with them, until I had taken a seat in a slip by myself. My first thought was 'I will withdraw'; but conscience replied: 'What! Turn your back upon the Lord's Supper?' And I concluded to remain. In due time a deacon, in whose family I was or had been employed professionally, in distributing the bread, passed directly by me and my slip. Was this, after I Peter iii, 8, 'tender-hearted' or 'humble-minded,' or, after the old version, '*courteous*' to a stranger? And if by their works we are to know who are the friends and followers of Christ, then one is as much entitled to the dear relationship as the official who practically said: 'Stand thou by thyself, for I am holier than thou!'"

The Baptist minister either was himself really in some doubt on the point involved in the foregoing extract, and wished to clear his mind, or else he thought well to go at the subject in a tentative fashion, for the sake of his friend, the deacon. The deacon, on his side, either was what might by accommodation of a political slang term be styled a stalwart in ecclesiasticism, or else he assumed that part for the purpose of humoring the Socratic turn that the minister chose to take, and of thus giving that gentleman a chance to set forth his notions more entirely to his own satisfaction. Whichever was the true state of the case, the conversation proceeded Socratic-

ally, and the deacon suffered the minister to manage him somewhat as he pleased. The conversation, let it be understood, is one that actually took place, and in both form and substance it was, as nearly as I can remember, what I am here about to report it.

The letter having been read,

"Well, deacon," said the minister, "did your peer, the deacon in this case, do right?"

"Yes," promptly replied the deacon, with brisk decision in his manner.

"You would do likewise under like circumstances?"

"Undoubtedly," said the deacon, as if ready to show that he had the courage of his convictions.

"You mean that, if, for instance, Mr. John H. Martin (the minister named here, a Presbyterian of conspicuous position), was among the communicants whom you were serving, you would pass him by?"

"That is what I mean," said the deacon, braced up with the consciousness of uttering words such as make a man feel strong in speaking truth.

"But if by Mr. John H. Martin's side sat Will Brown" (the minister here named a man who, though a Baptist member, was known as intemperate and reckless of his duties to the church), "you, having passed by Mr. John H. Martin, would then offer the bread and the wine to Will Brown?"

"Well, no," said the deacon, but with the air of one not now so certain of his way. "No, I do not think I would offer Will Brown the bread and the wine."

The minister paused on that, to give the deacon time.

"You think you would pass Will Brown?"

"Yes, I would," repeated the deacon, in the manner of a man that, on the whole, wouldn't.

"Well, deacon," said the minister, as if not caring to press the deacon out of measure, "on what principle would you pass John H. Martin?"

"I would pass him as one not qualified to sit at the Lord's Supper, through being not baptized."

"Would you do this on your own individual judgment and responsibility, or on the presumed judgment and responsibility of the church whose deacon, or servant, or (pardon) waiter, you were?"

"I would do it on my own individual judgment and responsibility," said the deacon, with calmness.

"Just as on your own individual judgment and responsibility you would also pass Will Brown?"

"Exactly," said the deacon, with the air of one unexpectedly feeling the support of a principle.

"But, deacon, it is my duty to assure you, upon my honor, that, as a matter of fact, when it came to actual case in hand, you would *not* pass Will Brown. You would wish to, and in that sense you would; but then you would overwhelmingly feel the impropriety of your singling out for yourself this proposing communicant, and, on your own individual judgment and responsibility, refusing to serve him as not worthy to be served. You would say to yourself: 'I am acting now as deacon, not as judge. My business is to serve, not to decide who ought to be served.' Deacon, you would *not* pass Will Brown."

"I would *not*," firmly replied the deacon, as one gratified to see his own position at length clearly apprehended. "If I did, I should be administering ecclesiastical discipline in my own private capacity, which would be manifest arrogance."

"Very well, deacon. So, too, in passing Mr. John H. Martin, you would not pass him as decided by yourself alone to be not a qualified communicant?"

"No, I should do it as deacon, as servant of the church, as one simply carrying out the church's view."

"The church's view, then—that is, *your* church's view—you take to be that, in case Mr. John H. Martin, for instance, seats himself among the communicants, you, as deacon, should pass him by in the distribution?"

"That is it," said the deacon.

"Well, deacon; but, practically (you are a practical man)—practically, how is this view ascertained to be, in fact, the view of your church? Now, undoubtedly, it is the view of every Baptist church that any one proposing to partake of the Lord's Supper should first have been baptized; but then that is not the same thing as declaring it to be the view of your particular Baptist church that Mr. John H. Martin, seated at the Supper, should be passed by in the distribution of the bread and the wine. For aught you know, it may *not* be the view of your particular church that you should take exactly this method of letting it be understood that Mr. John H. Martin is not, in their opinion, a qualified communicant. Such a view, if it exist on the part of your particular church, needs in some way to be ascertained. Has it, in fact, been ascertained? Has the church come to a vote on the question?"

"Never," deposed the deacon.

"Have you, on this point, taken the sense of individual persons, to any considerable number, among the membership?"

"I have not," honestly confessed the deacon, continuing his testimony.

"Have you ever discussed the subject before to-day?"

"Never."

"Or heard it discussed?"

"Nor heard it discussed."

"Your action, then, on a real occasion arising, would be sudden and without premeditation?"

"It would; but might it not be fair to assume, in default of evidence to the contrary, that the view of my peculiar Baptist church is in accord with the sentiment of the Baptist denomination at large?" tentatively inquired the deacon, turning Socratic, he in chime with the minister.

"Probably; but how do you ascertain it to be the sentiment of the Baptist denomination at large that their deacons should omit to serve unbaptized persons, presumably Christian, offering themselves for participation at the Lord's Supper? There are no authorative ecclesiastical documents to which appeal can be made. How is the existence of a sentiment such as now supposed by you satisfactorily ascertained?"

The deacon did not know; the minister did not know; nobody present seemed to know. The deacon felt his standing-ground to be failing him. He wanted to be courageous, but he wanted still more to be right.

"What is restricted communion, the principle and the practice?" meditatively proposed the minister, as if seeking to set one stake in a sure place, and so find a base-line to triangulate from. "Is it not simply the principle and the practice of not *inviting* to the Lord's Supper, even from among presumed Christians, those not deemed to be baptized—this on the one side, and on the other not accepting from such persons invitations to partake of the Supper with them? Are we bound to go further than so far, and in individual cases actually pass by in the distribution those of our brethren who, uninvited, present themselves for participation with us? Is not our duty exhausted when we have abstained from inviting? May we not then leave all beyond to the responsibility of each individual soul?"

Was here a stake driven that would hold? That seemed to be the point of reflection for all present.

"How is it, deacon, supposing the question brought up in a meeting of your church—the question I mean of instructing you deacons what course to pursue in a case like that supposed of Mr. John H. Martin? Consider, deacon, would you favor the church's giving their deacons hard-and-fast instructions to commit the ostensible rudeness of inhospitality in act, by conspicuously neglecting such a proposing communicant as Mr. John H. Martin? Or would you not rather advise the church on some such wise as this: Brethren, it is enough if, with becoming frequency and distinctness, stating our reasons, we cause it to be understood that we Baptists do not invite and do not accept invitations outside of the number of those deemed by us to have been duly baptized. It is gratuitous and unwise to go further, and violate apparent courtesy in act, by openly omitting in service single individuals, here and there, happening to be not invited, present with us at the Supper?"

The stalwart deacon finally decided, the minister agreeing, that the latter course would be the better, and that every just condition of fidelity to the principle of restricted communion would thus be amply satisfied.

I ought perhaps to add that, in the course of the conversation, an imperfect analogy for mutual relation between Christians of our church and another, at the Lord's Supper, was found in the relation of host and guest at the family table. The servants of a house should not take it upon themselves to discriminate between their master's guests at table. The fact of a man's sitting at the master's table should be accepted by the servants as presumptive evidence of his right to sit there, and he should be treated by them accordingly. So the deacons, or servants, of a church should treat as proper communicants all who, in point of fact, present themselves as ostensibly proper communicants. This, whether the Supper is considered to be dispensed by the Lord, as master and host, or by the church itself, acting in that capacity. In either case the deacons or servitors are not to discriminate.

If, looking at the matter, now, from a different point of view, we conceive of the deacons as mere hands and feet to the church, the church itself being in place of servant to the Lord, to spread for him his feast, still we arrive at no different conclusion. The church as servant, the church, therefore, as not exercising hospitality, but merely ministering a hospitality not its own, but the Lord's, has manifestly no right to invite guests according to its own ideas of comity. It is the Lord's table, not the church's, if we assume this point of view. The church, therefore, whether in its collective capacity, for instance, by a vote, or representatively through its deacons, must invite only as organ and voice of the Lord, invite, then, only such as the Lord himself invites—namely, the baptized and obedient. On the other hand, this principle of invitation having been distinctly set forth, so that all may understand it, the responsibility of the church is exhausted and the church through its deacons has no duty of discrimination among proposing communicants. It may and it should serve all alike that present themselves at the table. The idea of restricted communion requires nothing more than this and the amenities of close communion will be satisfied with nothing less.

The foregoing view is not an individual peculiarity of my own. It is, as I believe, the view and the usage of the great majority of enlightened Baptists—Baptists, I mean, that bear the name (the nick-name, I may term it) of "close-communion" Baptists. My venerable Congregationalist correspondent had his sensibilities wounded by a Baptist deacon, who, of course, without discourteous intention, was unnecessarily and unwisely courageous in demonstrating his convictions. It was enough if the unbaptized brother partook *without invitation*. Serving him would not have been inviting him. It would have been simply and only serving him. There would have been no violation of the principle and the practice of restricted communion. There would just have been a case of the amenities of close communion. Reciprocity in such amenities would, of course, imply that Pædobaptists should not consciously and purposely offer themselves as communicants at the Lord's Supper where that Supper is provided by Baptists.

TARRYTOWN, N. Y.

GOSSIP ABOUT MY FEATHERED NEIGHBORS ON JOHNS ISLAND.

BY LILLIE E. BARR.

WHITE sunshine glinting through the great oaks' swaying branches and making swift mosaics across the carriage road; yellow jessamine climbing up among the canes and filling all the air with sweetness; dainty Southern snow-drops peeping from among the bare brown leaves, like good deeds in a naughty world; and, singing gayly as he comes down the long, straight furrow, turning the sweet earth up with his plowshare, happy-hearted Rags.

Who could endure a ceiling narrower than God's blue, blue sky on such a royal day? Not I, at least. So, putting on my bonnet, I walked with real delight upon the newly-upturned earth, toward Rags

Rags is not his real name, but no one ever thinks of calling him anything else, although it is a public fact that he was baptized Nero; but Nero does not sit so well upon the lad as Rags, perhaps because our nicknames are generally derived from some peculiarity about us, and, as Rags was never seen in a whole garment (no, not even when he wore nothing but the little shirt which almost all Negro children on a plantation wear until they are six or seven years old), his sobriquet suits him very well.

Of all gay darkies he is the gayest. From dawn to dark he is either singing, whistling, or dancing; and often have I seen him stop on his way from the well, set his arms a-kimbo, and perform a double shuffle, with a bucket of water on his head, while he poured forth his very soul in some plantation song. Who so wise as he about our feathered neighbors? Or who like him to spy out the leaf-hid homes and odd customs of the beautiful winged inhabitants of the wood? No one that I know of but my hostess and myself; for, as a rule, the white people are too busy with their planting and children to pay much attention to the birds, and the coast Negroes neither care nor know anything about them, although they are nearly all wise with regard to reptiles, plants, and flowers.

"Hol' up dare Tobias," cried Rags, just as I came within hailing distance of him, at the same time bringing Tobias to a short stop, against which indignity Tobias, who is the smallest and most impudent mule it has ever been my fortune to meet, protests by a well-aimed kick at anything, from a fly to Rags himself, that happens to be within his reach. But Rags knows his tricks and his manners so well that he gives him plenty of kicking-room, while he relieves himself by imitating the beautiful purple grakle, or common crow-blackbird, who had just alighted on one of the newly-turned furrows, spread his tail, lowered his glossy wings, and with swelling throat sounded a clear call to the colony, who are holding a regular political meeting, to judge from the noise they are making in the avenue oaks.

Down they come, in answer to the sharp cry, and oh! what splendid plumage! The rich, coppery bronze that gleamed out as they stood in one light, flashing by the slightest movement of the bird into a brilliant and deep azure; then, almost before the eye is accustomed to the exquisite shade, it is dazzled by beholding the same bird become refulgent in sapphire hues or emerald green.

These birds are among the very first to awaken the echoes about the woods and fields, and, always on hand to superintend the plowing, following it up and down the furrows with elegant and elevated steps, as though they knew that they were conferring a favor upon the planter by clearing his ground of grubs and other insect life; or, watching from among the branches of the neighboring trees the dropping of the corn, protesting noisily against its being tarred and otherwise rendered unfit for their taste and digestive organs.

"As for potato, I 'clare to gracious," says Uncle Dan, "dem crow know when dem in de groun', eben if you git up fore day in de mornin' and plant em. Dare aint no foolin' dem, I tell you. Deys wise people, dey is."

Yes, they are wise, certainly, and know as well as I do that in the newly-plowed field they are more than welcome; but that they have no business there after it is banked and planted. And wise, too, in detecting who their friends and who their enemies are. It has taken them but a short time to learn that my pockets hold a good deal of corn and that I have no villanous intents upon their lives, and they have come gradually to treat me with an amount of cautious patronage that is quite amusing, allowing me to be on a footing of acquaintance with them, but drawing the line at anything like familiarity.

Their nests (when they build) are usually in the highest branches of old dead trees; but of all places they dearly love to get into the last year's nest of a woodpecker, and, as possession is nine tenths of the law, they are always successful in holding their own, except with the pileated woodpecker.

This bird coolly throws the eggs or young of the intruder out, cleans the nest, enlarging and deepening it for its own use, while the dispossessed crow is compelled to seek another home, for that year any way.

I have watched several of these combats this Spring, and in all save the above-mentioned the crow was victorious. Once having established his right to the nest, the female prepares it roughly with a few sticks and feathers for the reception of her eggs, which are of a bluish tint, with brown and black blotches on them.

Just about the time that the corn is ripe the young birds are large enough to peep from the nest, and, if it happens to be near the field, take sight lessons from their parents of how to rip the beautiful green shuck down and clear the pale pink-and-white silk aside, laying bare the pearly grains.

What merciless pirates they are in a field and how wickedly destructive, seeming to glory in every new ear they spoil and calling in a perfect ecstasy of delight to their mates to come and behold the havoc they have wrought.

Rags having satisfied his soul's longing for wings in numberless caws, which ran up and down the scale with marvelous correctness, was about to resume his plowing when I called to know how much he had to do.

"Dis whole task, Miss Lill."

"Suppose I get Hardtimes Hamelton to finish it, and you come and show me the woodpecker's nest you found yesterday," I say.

"Hardtimes gone to town."

"Bynard," I suggest.

"'Taint no good, Miss Lillie. Hagar bin keeping de road hot 'tween here and home all dis mornin' to see if I's sticking to dis plow. Dare her come now. Git up, Tobias!"

"Good-morning, Hagar," I say, soothingly, as the old woman came up.

"Mornin', Miss," she replied, dropping me a cross courtesy and shaking her fist at Rags, who had fallen to whistling very loudly as he plowed away.

After asking, in the most conciliatory tone I could assume, about her health, and being informed "dat all two sides ob her were sick wid de cold in de bone," and prescribing several harmless remedies, I ventured to ask permission to get Bynard to finish the task so that Rags, might go with me.

"Eh ea, Miss Lill, you done spile dat nigger now so all de salt in de lan' won't sabe him, and"——

Here I interrupted her by suddenly remembering that I had some medicine in my case which I was sure would cure all two sides of her and promising it upon condition Rags was allowed to go with me.

Having thus bought Rags off, and secured Bynard to take his place, we set forth as happy a couple as ever went bird-nesting.

There are few birds more interesting to watch than woodpeckers, as each variety (there are seventeen) has its own peculiarities, not only of plumage, but disposition and behavior.

For hours this Spring I have lain concealed among the pines, watching the beautiful golden-winged woodpeckers come a-courting. Dressed in their brand new Spring suits, for they always do honor to Spring by donning their gayest colors, several males came all together a-wooing the sweetest little lady woodpecker that ever graced the rough pines' bark.

Never was a little bird more uncertain with which dear charmer she could be happiest, were the others far away, as, alighting near her, the handsome little fellows bowed their heads, expanded their tails, and moved toward her in the most comical sideways gait, pausing every now and then to drop the heads still lower and utter their clear note "Flicker! flicker!" the name by which this peculiar species are known among the Negroes of the island. Again and again she flitted away, followed by her admirers, who went through the same process, until I wondered if their heads did not ache with bowing to so hard-hearted a little queen.

By and by she made her choice; and the discarded lovers offered no resistance, but flew away, to seek another lady bird who would not be so hard to please.

No sooner were the unfortunate wooers gone than the happy pair began the work of searching for a tree suitable for housekeeping. After a number of failures, they found a place in an ancient elm-tree's trunk soft enough to excavate with their hard bills. Tap! tap! tap! and away goes the bark. Tap! tap! tap! and down tumbles bits of wood, as they each take turns in the work. They were several days excavating it to her entire satisfaction, and then what care about the lining! How many bits of grass, etc. were examined, and contemptuously discarded, as unfit for use, before it was finished! A short time after which happy event, with the assistance of a rough ladder and at imminent danger of breaking my neck, I succeeded in getting a peep at the eggs. There were four of them, and I have no doubt that the whiteness and transparency of them was a joy to her very heart. Oh! how she lamented them, when, a few mornings later, Rags found an ugly black snake lying coiled up on a branch near the nest, taking a comfortable nap after breakfasting on all four eggs. For several days she refused to be comforted, even by her loving mate, and seemed inclined to leave the woods; but finally she deepened the nest and once more laid, and now I am happy to report that the birdies are doing well and are confidently expected by both fond parents to fly a month sooner than any young woodpeckers in the grove.

"Look dah, Miss Lill! Now you walk right on like you didn't see dat fellow and take notice how him do." As Rags spoke, I saw before us on the zigzag fence a red-headed woodpecker. He was moving sideways along the rail, peeping round it at us, as if he were playing hide-and-seek and wished to see if we were coming. As we drew near, he crouched down and lay perfectly still until we had passed; then he hopped upon the topmost rail and, tapping it with his hard bill, seemed to be congratulating himself upon his success in hiding from us.

We turned back, and he let us come quite near, then flew ahead of us, and went through the same manœuvers time and again, just as though he thought it splendid sport.

So much interested was I in the little fellow, that I watched closely for those of his species whenever I went to the woods after that, and was amply repaid for my pleasant labor.

They are exceedingly expert at discovering the insects upon which they feed, and when no movement of the tree's bark is visible they give it a sharp tap, lay their heads sideways in a listening attitude, and if there is insect-life beneath the bark is opened in a few moments. At first I doubted whether it was really in search of food when sounding in this manner; but, after repeated examinations, I convinced myself that that was their object. As soon as they capture their prey they utter an exultant cry and then eat it ravenously.

Their movements are very rapid when going upward, sideway, or backward on the trunk of a tree; but I noticed that they very seldom went with the head downward, as nuthatches and some smaller species of woodpeckers are wont to do. If they do indulge in a downward course, it is always a most awkward gait, compared to that of going upward, sideway, or backward.

When attacked by birds of their own or other kind, they are exceedingly comical, avoiding an open battle by the most ridiculous antics, as they slip sideways along the tree, keeping a sharp lookout, but positively refusing a square fight.

This species are gregarious in nature and I found over a dozen nests in the trunk of one tree where for two seasons, to my knowledge, the same woodpeckers have lived, simply deepening and enlarging them.

The nest Rags had to show me that pleasant April morning was that of the pileated woodpecker. A bold, beautiful bird, who guards with courage its old homestead, jealously defending the tree it has chosen from all other occupants.

As soon as the Spring comes, they clean the nest, and, if some luckless crow has taken possession, they throw the young crows, with all other obnoxious matter, out, enlarge and deepen it before the female deposits her eggs, which are usually six in number and pure white.

During the time of incubation both birds sit, and each seems to vie with the other in the care of the naked little birdies when they are hatched.

I have been deeply interested in watching with what wisdom they attack a tree when in search of food. If the bark is hard, they strike it sideways, proceeding in parallel lines; if soft, they go to work in a straightforward way, securing the insect life beneath it without real injury to the tree.

They are a bold bird, unless taken by surprise. Then they are subject to real *fright fits*, during which they either fall to the earth or crouch down upon a limb of a tree, too frightened to move or else considering that safety is not always in the strength or swiftness of a bird's wings.

ANISE AND CUMIN.

BY MARGARET J. PRESTON.

WEARY with homely duties done,
Tired through treading day by day,
Over and over from sun to sun,
One and the same small round alway,
Under her breath I heard her say:

"Oh! for the sweep of the keen-edged scythe,
Oh! for the swaths, when the reaping's o'er—
Proof of the toil's success. *I* tithe
Anise and cumin—such petty store!
Cumin and anise—nothing more!

"Only a meager garden-space,
Out of the world so rich and broad—
Only a strip of standing-place,
Only a patch of herb-strown sod
Given, in which to work for God!

"Yet is my hand as full of care
Under the shine and frost and rain,
Tending and weeding and watching there,
Even as though I deemed a wain
Were to be piled with sheaves of grain.

"Then, when the work is done, what cheer
Have I to greet me, great or small?
What that shall show how year by year,
Patient I've wrought at duty's call?
Anise and cumin—that is all!"

Turning, I raised the drooping head,
Just as I heard a sob arise:
"Anise and cumin and mint," I said,
(Kissing her over her aching eyes),
"Even our Lord doth not despise.

"Think you he looks for headed wheat
Out of your plot of garden-ground?
Think you he counts as incomplete
Service that from such scanty bound
Yields him the tithing he has found?

What are to *him* the world's wide plains?
Him who hath never a need to fill
Even one garner with our small gains?
Yet, if the plot *is* yours to till,
Tithe Him the anise and cumin still!

LEXINGTON, VA.

TRUTHFULNESS.—A CASE IN ETHICS.

BY PRESIDENT WM. W. PATTON, D.D., LL.D.

I FIND the following paragraph among the Editorial Notes of a recent number of THE INDEPENDENT:

"Are falsehood and deception justifiable in the detection of crime? Dr. Buckley said at Chautauqua that Anthony Comstock had to employ both in his war against the immoral, and that he was right in doing so. He said that, if a man were to come into his office with a revolver to shoot some one, he would be justified in saying: 'He is not in, sir. He took the last train for Washington.' Whether the great audience agreed with the speaker or not, they made the rafters ring."

Is it wise, is it right to teach, publicly or privately, the doctrine that in certain cases we may depart from the truth in our declarations? A very ancient question is this, and one variously answered by religious teachers and ethical philosophers in all the ages. It were useless to occupy space with quotations to prove this. And yet, if morals have any fixed basis, if there is any absolute right, there can be only one correct answer to the question. What is that answer? Let us make certain distinctions often overlooked. Let us notice the different implications of fact and of principle in concealment, deception, and falsehood—three acts commonly confounded.

Simple concealment involves no wrong; that is, concealment when there is no profession of revealing anything. To remain silent, and thus to conceal our thoughts, is our right, if we judge it to be best. We are not responsible for other people's inferences from our silence, which they may make or not, as suits them, at their own risk. They may think we are silent because we are wise or because we are fools; because we have no plans and aims or because we have very deep and important ones. We are not responsible for the correctness of their conclusions, from the simple fact that we say nothing whatever. If I have $10,000 and conceal it in the earth, so that my neighbors do not know or suspect that I have this money, it is my right so to do; nor am I responsible for any incorrect conclusion to which they may come as to my riches or property. They judge from appearances as best they can, with no guaranty from me that they judge correctly. So my truthfulness is not involved. No man ever professes, or is expected, or is supposed to tell the world, or even any one person, all about his thoughts and his affairs. Simple silence and concealment are no breaches, then, of veracity.

How is it about deception? Many respond, at once, that all deception is wrong and involves lying. Others claim that deception is not necessarily wrong; at least in certain cases, which do not involve the slightest element of falsehood. To reach a safe and reasonable conclusion, we need a guiding principle which shall distinguish between quite different kinds of deception. I take it that the principle is this: deception is right when the act is so related as to convey or imply no pledge of veracity as to the ideas seemingly conveyed; no assurance that the judgment of the observer is correct as to what is meant or as to what the facts are. Thus an artist so imitates flowers on canvas or in wax as to deceive me, and I approach to smell or gather one. No element of falsehood inheres in his act of deception, for it was not of such a nature as to involve a pledge of truthfulness on his part. I do not call him a liar when I discover my mistake. My hasty judgment, at a distance, was made on my own responsibility. Many (not all) stratagems in war or against private foes are thus defensible in morals. They are simply misleading actions, which the enemy beholds, and construes in a certain way as regards the intentions of his opponent, and acts accordingly; but he knows, all the time, that he judges on his own responsibility solely, that his opponent gives him no assurance that he make a true and safe inference from what he sees. A man wishes to burn my house, in my absence, and watches me as I go to the railway train, and sees me enter a car just before it moves away. Aware of his plan, however, I pass out of the other end of the car, and, avoiding him, reach home, and arrest him when he attempts to burn the house. He was purposely deceived; but no lie was involved, since we had no communication whatever, and he made a wrong inference from what he saw, on his own responsibility entirely.

But a deceptive act may be wrong; for in other cases it may involve, on the part of him who performs it, a pledge of truth, an assurance of good faith in the meaning which it is understood by both parties to convey. Then it is an acted lie and is wicked. Thus, when Judas stepped up to Jesus, in the Garden, and kissed him, the deceptive kiss was a falsehood, because intended to convey to his victim the usual pledge of sincere friendship. If a teacher, speaking to a school of a wrong act which some of the scholars have committed, says "Let all who are innocent stand up," and a guilty scholar rises, he lies, though he utters no word. So, in war, to misuse a flag of truce, to display it and then perform under it a hostile act, is regarded as the hight of perfidy. It is of the kind of deception which involves falsehood, because it gives and violates a pledge of veracity to the other party.

Now, in all lands and in every state of society assertions made to another, in spoken or written words, are always and necessarily regarded as conveying this pledge of veracity; because language is the recognized and indispensable instrument of communication. If this cannot be trusted,

men may as well cease to have faith in one another. A purposely incorrect statement (not a joke, of course) is a lie and an immorality. This is usually admitted; but it is claimed by some that the lie becomes white and pure, free from all taint of sin, when it can be made the means of preventing a great wrong, like murder or some other heinous crime. Is this so?

1. *Does Scripture sanction actual falsehood in any circumstances?* It records the lies told by some good men when in straits, as it does their other imperfections of character; but it not only expresses no approval, but also records the evil consequences which resulted from the lies, the reproofs which sometimes were administered, and the retributions which followed. Ancient saints only gradually learned and practiced the right on this, as on many other moral subjects; but the right was the same, and the Bible doctrine is clear in both Old and New Testaments and is always stated without exceptions. It is nowhere said: "Do not lie, unless you can thereby prevent a great evil or do a great good." It would have ruined Christ's character as a perfect man had a single lie been recorded of him, no matter what might have been the inducement to utter it. Does not every one indistinctively feel and know this to be so?

2. *Does the moral law of our reason ever sanction a lie?* I think not, on any theory of the foundation of virtue. If the obligation of truthfulness is a distinct, absolute, and independent affirmation of the reason, then, of course, it can know no exceptions. If it be only one application of the comprehensive duty of benevolence to all being, constituting a necessary condition of social intercourse, and thus of individual and general happiness, we still are driven to the same conclusion. For the rule to be of value, it must be absolutely trustworthy always and everywhere, so that the statements of every man of known virtue may command uniform and instant confidence. To admit that a lie may rightfully be told, when a man thinks he can by it prevent immense evil, or (the principle is the same) can by it secure vast good, is to leave the whole matter in such uncertainty as to destroy the value of the rule. For how am I to know, in such case, when a man tells me the truth? How can I be sure, in any transaction, that he does not think that a lie will protect from serious harm himself or others? Who shall decide how much or what kind of threatening evil justifies a lie? How shall courts of justice control the conscience of witnesses who believe that a falsehood may be told rightfully to protect an innocent person, especially if his life is in danger? Such indeterminateness would demoralize any community.

3. *If there are exceptions to the obligations of truth, how can we condemn the Jesuitical doctrine that the goodness of the end sanctifies the means?* Lack of truthfulness, especially in cases involving liability to injury of "the Church," has been an accusation of Protestants against the members of the Chutch of Rome. Must it not be counted their virtue, instead of their vice, if the truth ceases to be binding in the presence of danger? Paul surely met and settled this whole matter of lying to accomplish an important good result when he quotes an objector as taking that very ground and thus disposes of him: "For if the truth of God hath more abounded, through my lie, unto his glory, why yet am I also judged as a sinner? And [why] not rather (as we be slanderously reported and as some affirm that we say) 'Let us do evil, that good may come.' Whose damnation is just!" (Romans iv, 7, 8).

4. *Does not the allowance of exceptions in the end defeat itself?* If I lie to a man to save my own life or a friend's, he may return, with added exasperation to his assault. Or, on the next occasion, not only a lie, but even the truth will fail to avert harm, because my word will no longer be credited. Moreover, it would not be believed, even on the first occasion, if it were known that I and other good men never thought of telling the truth when any one threatened evil to a friend. The only chance for a lie to save a victim from a murderer is from the fact that it is supposed that a man of rectitude will not lie. Destroy that supposition, and establish the opposite idea, and it would be of no use to utter the falsehood. Thus the working of the theory of lawful exceptions to truthfulness is self-defeating just so far as it comes to be accepted. God foresaw this. He perceived that the highest welfare of his creatures required good faith in all statements made to each other by rational beings, even in cases which seem extreme; and so he impressed upon the moral reason the inviolability of truth, he inserted in the Decalogue "Thou shalt not bear false witness," and he inspired Paul to write "Lie not one to another." I would rather agree with God than "make the rafters ring."

HOWARD UNIVERSITY, WASHINGTON, D.C., *Sept.* 6, 1882.

HALLOWED GROUND.

BY GEN. JAMES GRANT WILSON.

AFTER a month or more of the London season, we have come for a sojourn on the southern shore of the Isle of Wight. In this Eden-nook the heliotrope, the myrtle, the fuchsia, the petunia, and the verbena bloom in the open air throughout the Winter. "I have counted," says a clergyman, "nearly fifty species of garden flowers blooming in the borders in December and sweet peas blossom on Christmas Day."

Bonchurch, anciently *Bonecerce*, among the oldest villages on the island, is truly "hallowed ground," if the popular tradition that it was the scene of the early labors of St. Boniface has aught of truth in it. A little cove among its picturesque rocks still bears the name of Monk's Bay and is reputed to have been the landing place of the adventurous priests of the Abbey of Lire, who brought the good tidings of Christianity to the untaught islanders. The small parish church, some five or six centuries old, is of Saxon or early Norman construction. In its burial-ground, covered with prodigal vegetation and within sound of the "murmurous waves," sleeps the Rev. William Adams, under a coffin-shaped tombstone, with a cross of iron placed over it horizontally, so as to cast a continual shadow (in allusion to his well-known work, "The Shadow of the Cross." The "Good Gentleman," as he is still called, came here in 1842, and during his brief career of six years greatly endeared himself to the inhabitants and wrote his "Shadow of the Cross," "The Distant Hills," "Fall of Crœsus," "The Old Man's Home," and "The King's Messengers." He died in 1848, at the early age of thirty-three.

Near the grave of Adams is that of another victim to consumption, John Sterling, the friend of Carlyle and Hare, each of whom wrote the life of the gifted young Scotchman who passed away from earth in 1844, at the age of thirty-eight. "The most perfectly transparent soul I have ever known. A man of infinite susceptibility, who caught everywhere, more than others, the color of the element he lived in, the infection of all that was so appeared honorable, beautiful, and manful in the tendencies of his time. He sleeps now in the little burying-ground of Bonchurch; bright, ever young in the memory of others that grew old; and was honorably released from his toils before the hottest of the day." So wrote the Sage of Chelsea of his attached friend and countryman, Sterling.

To these graves come many pilgrims from far and near, and among others whose visits are still remembered from "over the sea" are William Cullen Bryant and Henry Wadsworth Longfellow, who was here a few years ago, and at that time composed the following lines, which we saw this morning at the neighboring village of Shanklin. Close to the Crab Inn stands a rustic fountain, ornamented with the American and British flags on a small shield, and bearing the stanzas written by our lately-lost poet, while on a visit to the Isle of Wight, in 1868:

"O traveller stay thy weary feet:
Drink of this fountain, pure and sweet:
It flows for rich and poor the same.
Then go thy way remembering still
The wayside well beneath the hill,
The cup of water in His name."

The new church is a simple but elegant edifice, in the Norman style. Its foundation stone was laid by the Rev. William Adams, in 1847, and one of its Latin inscriptions may be thus translated: "We give thee thanks, O God, for William Adams, the benefactor of this church, beseeching thee that, together with him, we may arrive at the deathless glory of the resurrection, through Christ our Lord, Amen." The site of the church was given by the Rev. James White, a litterateur and dramatist of no mean order, who is remembered as the "Fat Contributor" of *Punch* and the author of "The Eighteen Christian Centuries." At his beautiful home of Woodlynch, adjoining that of the Rev. William Adams, known as Winterbourne, and not far from Hillside, the residence of John Sterling, Tennyson and Dickens and Thackeray were frequent guests, and Bryant and Halleck and Longfellow shared his generous hospitality. White died a few years ago, and is buried in a beautiful spot in the new churchyard.

Another benefactor to the new church edifice was a kinsman of Swinburne, the poet, and the Rev. Dr. Sewell, the warden of New College, Oxford, who gave several fine stained glass windows. His sister, Miss Elizabeth Sewell, resides at an adjoining villa, known as Ashcliff, where she still carries on her admirable school and whose "Amy Herbert," "Laneton Parsonage," and "Ursula" are household words in so many American and English homes; and within a few miles of Bonchurch is another interesting spot in Amton churchyard, the grave of Elizabeth Wallbridge, the heroine of Leigh Richmond's popular narrative of "The Dairyman's Daughter," on whose tombstone is a beautiful poetical inscription, written by Mrs. W. C. Bousfield.

Another agreeable excursion was to a fine villa, almost hidden among the trees, which for thirty years has been the favorite residence of Alfred Tennyson; but in 1869 the poet was so annoyed by the throngs of visitors who invaded the solitude he prized so highly that he purchased another residence at Hazelmere, in Surrey, and since that time he is only an occasional visitor at Faringford, near Freshwater, his Isle of Wight home. Tennyson pleasantly alludes to it when addressing his friend, the Rev. F. D. Maurice, and many passages in the lyrical monologue of "Maud" are obviously suggested by the sights, scenes, and sounds of his island residence, as, for instance:

"The voice of the long sea-wave as it swelled
Now and then in the dim-gray dawn."

And again:

"Is that enchanted moan only the swell
Of the long waves that roll in yonder bay?"

The natives are much amazed with the laureate's bad hats and peculiar ways. They, however, hold him in great respect from the honor paid to him by their "betters." A friend here informs me how, some twenty years ago, Tennyson's servant was awed. On opening to a ring at the door, when the poet and his family were out driving, she saw a tall, handsome gentleman, who, on learning that they were not at home, turned to go. "What message shall I give?" asked the maid. "Merely say Prince Albert called." Another little incident exhibits a shocking lack of respect for the poet friend of the Queen and Prince Consort. When Tennyson presented himself on the platform at Oxford to receive the degree of D. C. L., the undergraduates, in allusion to the disheveled appearance of his hair, shouted out: "Did your mother call you early, Alfred?"

For St. Lawrence Church, near Ventnor, is claimed the distinction of being the smallest edifice of its character in England. It is 25 feet 4½ inches long, 11 feet broad, and 11 feet 4½ inches in hight. The church was originally only 20 feet long, 11 wide, and 6 in hight, but was enlarged by the late Earl of Tarborough, who added the chancel.

Of our visit to Carisbrooke Castle I will only add that, from its fine position and the extent of its ruins, as well as its historical associations, it cannot fail to impress the thoughtful visitor with peculiar force. "I do not think," said the poet Keats, "that I shall ever see a ruin to surpass Carisbrooke Castle."

Since my previous letter of July 19th, in which mention was made of the movement now on foot toward the erection of a memorial bust or statue of Samuel Pepys in the Church of St. Olave, Hart Street, Mark Lane, where the prince of diarists is, with his wife and brother, buried, several hundred dollars have been subscribed. I attended morning service at St. Olave's on my last Sunday in London. It is an ancient and most interesting church, full of handsome tombs, the finest of which is the fine bust of Mrs. Pepys, placed there, with a highly laudatory inscription in Latin, by her husband. At the close of the service I was invited by the rector to remain and see him distribute alms to the poor of his parish. It consisted of a loaf of bread and the sum of fourpence (8 cents of our money), which was handed to each one of a group of fifteen respectable old women, who walked away with the bread under their shawls and the pennies in their pockets. These charities were established long ago, by two members of St. Olave's, a gentleman giving the bread and a lady the money, and on every Sunday for nearly two hundred years the fifteen loaves and the sixty pence have been distributed among the worthy and deserving old women of the parish. When the worthy Samuel passed away, his heirs omitted to erect any memorial to the author of the immortal "Diary" and the able Secretary to the Admiralty, and it is this omission that a highly respectable committee, including your correspondent, propose to supply by erecting a statue or bust worthy of one whose fame is as great in the New World as in the old, and in the place where such a memorial would most naturally be looked for.

BONCHURCH, ISLE OF WIGHT, *August* 22*d*, 1882.

DOCTRINAL DIFFERENCES AMONG METHODISTS.

BY THE REV. DANIEL CURRY, D. D.

THE intimation in a recently published editorial article in THE INDEPENDENT that very considerable doctrinal discrepancies prevail among Methodists is not in agreement with the commonly received opinion of those immediately connected with that matter. It may, perhaps, be suspected that their uniformity of views has been rendered possible by reason of the absence of definite doctrinal conceptions, and of the willingness of the many to accept implicitly the statements and forms of putting of a few generally accepted leaders of thought. It has, indeed, been more than hinted that the increase of systematic theological training in the Methodist ministry would inevitably lead to divergencies of thinking and of methods, of doctrinal statements among Methodist authorities, that would result in the development of diverse and even antagonistic schools of theology. Of what may be in the future it may not be wise to speak too confidently; but in respect to what has actually taken place it is entirely safe to affirm that nothing serious has at any time been pointed out. On certain speculative points, which do not belong to the substance of evangelical truth, Methodist writers have not always agreed, and even on some of the essentials of Christian doctrines individuals may have given utterance to notions not in harmony with the accepted orthodoxy of Wesleyanism. Two Methodist bishops have written on opposite sides of the doctrine of the resurrection; yet both hold firmly to all that is properly doctrinal on that subject. Another has written respecting the Second Coming of Christ in a style not altogether in harmony with the notions brought out with great clearness and force by the chief American Methodist commentator touching on that subject. A Methodist professor in Ohio has published some thoughts of his own on the divine foreknowledge; and, though these are not in agreement with the views of Methodist theologians generally, yet, as merely speculative notions, they are allowed to pass for what they may be worth, but not as in any proper sense an expression of doctrine and certainly not of Methodist doctrine.

The phrase by which Methodists describe their theological system is *Evangelical Arminianism*, both of the terms of which are really significant and necessary to a proper presentation of the case. As *Arminian*, their system is anti-Calvinistic, but only in respect to the points at which Arminius and his associates dissented from Gomar and the Synod of Dort. These points of dissent, five in number, have become historically famous, and they have stood forth and been received for nearly three centuries as

the marks of distinction between Calvinism and Arminianism. But, since the two parties are agreed on all things not covered by these points, all other outlying points of Christian doctrine ought not to be classed as belonging specifically to either party. The "Five Points" of the Calvinistic controversy are easily reducible to a single one, the actual freedom of man's will at all times and in all conditions, so long as, on the one hand, his final salvation is not yet consummated and, on the other, his perdition not certainly and irreversibly sealed. This real freedom of man's will necessitates the conditionality of all the provisions and promises of the Gospel as to their practical outcome in the salvation of the individual and renders the man himself a controlling factor at every point in the practical problem of his personal salvation. This is simply the *synergism* of Erasmus and Melancthon, as opposed to the *monergism* of Luther, and more definitely still of Calvin and his theological followers. Arminians hold that God has so ordered the operations of his grace toward men that nothing can be consummated in the soul's salvation without the willing concurrence of the man himself, either actively or passively; that men are constituted children of God only as they themselves freely yield themselves to the grace by which they are savingly renewed; and that, being so saved, they are kept by the power of grace through faith unto (final) salvation only as they continue to willingly persist in their obedience.

But Methodists who understand the meaning of the terms they use are very careful that their Arminianism shall not be so construed as to seem to be opposed to any of the great evangelical doctrines of the Gospel. The original Arminians were also very solicitous not to be misunderstood in this matter, and accordingly they expressed their views in language which, through later usage, has been commonly construed as exclusively Calvinistic. In respect to all the great doctrines of the Reformation and of the New Testament, of Original Sin, of the offices and work of the Holy Spirit, of justification by faith, of the non-meritoriousness of works, and of eternal life as wholly the gift of God through Christ, Arminians and Calvinists are substantially agreed and the former no less than the latter may claim them as constituting the great body of their theological system; and in respect to all these things there is a real and almost absolutely unbroken agreement among the Methodist people of the present time, both in Europe and America.

It is the more needful to distinguish Methodist Arminianism as *Evangelical*, from the fact that there has appeared in some of the Protestant churches a spurious or psuedo-Arminianism, in which the distinctive evangelical elements are either obscured or openly denied. During the period of English ecclesiastical history, reaching through the times of the civil war, the Protectorate, and the Restoration, a period of the most violent religious antagonisms, two extreme types of theology were developed, the Calvinism that found expression in the Westminster documents, and an un-Evangelical, semi-Pelagianism, but little better than Socinianism, which came to be known as Arminianism. The representatives of this school of thought form a brilliant group of British divines and theologians. Among them was Dr. Hammond, whose able and acute treatise on "Justification" clearly shows that he was not in sympathy with the distinctive doctrines of the early Reformers. Of this school, also, each excellent in his own way, were Hooker and Barrow and Jeremy Taylor, a remarkable trio, but none of them to be accepted as exponents of the genuine Arminianism. And yet these are among the usually accepted representatives of that system in English Church history previous to the present century. But with these the Methodists of the eighteenth century, whether Wesleyan or Whitefieldian, had no sympathy; and, while the former, in opposing the latter, accepted the name of Arminians, the Arminianism taught by them was that of the original Remonstrants, and not that of the later English Church.

A careful and discriminating study of the times of these controversies—those respectively of the sixteenth, the seventeenth, and the eighteenth centuries—would be highly useful to those who are concerned in the discussions of our own times. It would then become manifest that the so-called Calvinistic churches of the present time are further removed from the positions of their putative doctrinal ancestors than was either Arminius or Wesley, for, having let go of the *horribile decretum* of Calvin, they have also loosed their grasp on some of those great Christian truths in which the very soul of Christianity is embodied. Here is the great danger into which these venerable and historical churches have come and from which it is for the interests of our common Christianity that they should be saved. That this dangerous drift of thought is chiefly manifested among Congregationalists is owing to their greater freedom from ecclesiastical oversight; but even in Presbyterian circles it is also seen and felt to a perilous extent.

On the other hand, having a pretty wide acquaintance with the status of Methodist theological thought, whether as written out in books and essays or as held and taught by living men, we are prepared to declare that we find no considerable abatement of conformity to and approval of the original Methodist orthodoxy. On the doctrine of sin (as to both its moral and judicial aspects); the facts of original sin; the doctrine of atonement as to the work effectuated by the sacrifice of Christ, "to reconcile the Father to us"; the presence and power of the Holy Ghost as the efficient cause in all truly spiritual exercises and experiences, and the future life and eternal judgment—in respect to all these things there will be found but few dissentients among Methodist theologians. Some few superficial and opinionated young men may sometimes talk loosely or be led away by the false lights of Bushnellism; but by better associations and longer experience, and especially by deeper baptism of the Spirit, most of even these will be saved.

NEW YORK CITY.

THE FAITH CURE.

BY SAMUEL T. SPEAR, D. D.

[THE subject of faith cure was recently debated at three successive meetings of the resident and visiting clergymen of Saratoga Springs. At one of these meetings Dr. Spear made the speech which we publish below. The publication in THE INDEPENDENT was requested by the meeting.]

Mr. Chairman:—The question, whose discussion I have been requested to open this morning, was two weeks ago stated in the following form: "What is the function of the prayer of faith in the healing of disease?" I did not frame the question, and shall, without any comment on its form, proceed at once to discuss what I take to be the matter in dispute.

NATURE OF THE QUESTION.—The first point to which I call attention relates to the nature of the question. I do not understand it to be whether it is proper to pray for the recovery of the sick, and to invoke God's blessing upon the use of means to this end; or whether restoration to health does not sometimes, indeed, often follow earnest prayer to God, as the divine answer thereto. All Christian believers hold to the utility of prayer, not simply as a mere discipline of the heart, but also as a means of obtaining blessings from God, and as, in this sense, a condition of his doing for us what he would not otherwise do. They hold that prayer is appointed to convey the blessings God designs to give. It is not a vain thing to pray. Prayer lies within the circle of the divine providence and is clearly recognized in the Bible as being within the circle of the divine promise. These questions do not belong to the matter in hand, and may at once be put aside as not involved in this discussion.

The real question to be considered I understand to be this: Whether there now exists an order of God's providence, ascertained by adequate evidence, according to which prayer, if accompanied by the exercise of faith, will, independently of second causes, and, hence, through the interposition of a miracle, effect the cure of bodily disease, so that, if, agreeably to this order, the praying antecedent be supplied by man, either the person sick or some one else interceding in his behalf, the miraculous cure on God's part will follow. This is the question as I understand it, and you will perceive that it is not a question whether such a method of curing disease is possible to God, but simply a question of fact. Does such an order now exist and has it existed since the days of Christ and his apostles? The believers in the so-called faith cure reply in the affirmative.

No one pretends that such a correlation of events is according to the usual course of Nature; and, hence, if it exists at all, it so exists by a special system of providence, different from that of Nature, above Nature, in this sense supernatural, making a system that, while relative to Nature, is not within the domain of its ordinary laws. Medicine cures disease, under the great law of *contact* with and action upon the diseased body. The faith cure claims to accomplish the same result, not by contact with or action upon the diseased body, but by action upon the Deity, securing an exercise of power on his part, which, considered relatively to Nature, is supernatural. This embodies the essential idea of a miracle. God works the miracle in response to prayer and faith, and this is the reason why the sick man gets well. If we supply the praying and the faith, God will supply the supernatural healing. We can determine what he will do by what we ourselves do.

Still further, I understand this faith cure not to be confined to any particular class of diseases, to the exclusion of all other classes, but to extend to all the abnormal conditions to which human flesh is heir. It is the great *panacea* in the presence of which diseases take to themselves wings and fly away. It is the balm of Gilead for all bodily ills. No disease baffles it. It is more than a match for the worst consumption that ever wasted the human frame, or the most terrible cancer that ever gnawed away the life of its victim. It dispenses with the surgeon's knife, is better than the doctor's calomel, and is sure to do the work, even in *articulo mortis*. Miracles are always omnipotent, and can, with equal facility, blow up a mountain, tip over an ocean, shake down a star, or fan the lungs of an animalcule. In the very nature of things there can be no doubtful or desperate cases in the faith cure, since God's miraculous potency is behind it and his responding almightiness executes the order of believing prayer.

As to this believing prayer, or the prayer of faith, which supplies the antecedent and condition of the miraculous cure, I remark that it must be either prayer in which the supplicant exercises faith in God, in his power, wisdom, and goodness, and believes that he will do what seemeth to him best, or prayer in which, in addition to this faith, the supplicant also believes and claims to be assured that the miraculous cure sought by prayer will be effected. If the faith be simply of the former kind, then it does not differ from the exercise of faith in all sincere prayer; but, if it be also the faith of *assurance* with reference to the event (a faith that ascertains the event beforehand and in effect knows that it will come to pass) then it is manifestly a sheer assumption, if not a wicked presumption, unless it be true that God, either in his Word, or by his providence, or by both, has authorized us to pray for the cure of disease with this assurance. Such faith would be very simple and proper, if we have God's warrant for it; but, if we have no such warrant, then the mildest characterization is to call it a delusion. It may be the pretended faith of an impostor, but it certainly cannot be faith that rests on a good reason. It will not do to assume the warrant, and then proceed to have the faith, since the warrant is the vital point in debate.

THE FACT OF MIRACLES.—My next point is a concession that miracles in various forms, including the healing of all manner of diseases, were wrought by Christ and his apostles, and, hence, that the age in which they lived was an age of miracles by their hands. I need not in this presence say a word to prove this proposition. You all believe it and all understand it. I grant that the essential thing claimed by the modern faith cure, which is simply a new edition of one phase of Irvingism, was once real in Christ and his apostles. The believers in this cure are entitled to the benefit of this fact; and when they establish a similar fact in the present age of the world I pledge myself to become one of their disciples and recommend you to do likewise.

THE DESIGN OF THE CHRISTIAN MIRACLES.—My third point relates to the *design* of the Christian miracles, and here I take the ground that they were wrought not for their own sake, not to startle men with strange phenomena, not merely or mainly as simple expressions of benevolence, certainly not for mercenary or selfish ends, but primarily as *attestations* or arguments to prove the divine commission and authority of the miracle worker, as God's supernatural logic for this purpose, and, hence, *credentials* by which he set his seal to the teaching and testimony of those who claimed to speak, and, by the evidence of miracles, did speak by his authority and in his name.

This was the view of Nicodemus, who said to Jesus: "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him" (John iii, 2). Christ himself adopted and taught this view. To the Jews who were disputing as to his authority and the character of his mission he said: "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him" (John x, 37, 38). To the question of John the Baptist, whether Jesus was the Messiah, he directed this answer to be given: "Go and show John again those things which ye do hear and see: The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Mat. xi, 4, 5). To the paralytic Jesus said: "Son, be of good cheer; thy sins be forgiven thee." And, to prove to the murmuring Jews that he had power to forgive sins, he said to the paralytic: "Arise, take up thy bed, and go unto thine house" (Mat. ix, 2—7). These are examples of a general fact, which is that Christ appealed to his miracles as evidences of his divine commission and authority. He never construed them in any other light or wrought them on any other theory. This was their character as explained by himself.

The Apostle John gives the same theory of miracles. He says: "And many other signs truly did Jesus in the presence of his disciples which are not written in this book. But these are written that ye may believe that Jesus is the Christ, and that believing ye might have life through his name" (John xx, 30, 31). Peter, in his sermon on the day of Pentecost, adopts the same view: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know." (Acts ii, 22). Paul states the matter in regard to miracles as follows: "How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him, God also bearing them witness both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his will?" (Heb. ii, 3, 4).

I rest the design of the Christian miracles upon these passages, without adding others to the same effect. What you have in a biblical miracle is a visible being in human form specially called and appointed by God, having by inspiration an authoritative message from God to deliver, and, for the purpose of authenticating this fact, bearing with him the *certificate* of God in the form of miracles cognizable by the senses, which miracles are not the message, but proofs that the message is from God. You should never dissever the miracles from the message, for, independently of the message, they are mere displays of power and have no moral function to perform. It is by their connection with the message and the messenger that they have a place and do their work in bringing light from the throne to the darkness of earth. They are calls to attention—salutations from the skies, the bugle-blast of the Almighty, commanding men to hear what the Lord says through those whom he has chosen and endowed to speak and write in his name. God stands by their side with his authority, and that he does stand there he proves by miracles directly connected with them and attesting their commission as his special legates. He has chosen to give revelations to the world in this way, not by inspiring *all* men, but by inspiring *some* men, and giving to these men cognizable signs of their inspiration.

As to the question whether the working of miracles is sufficient proof of inspiration, I shall here submit no argument. I am content with the logic of Nicodemus on this point. If any being addresses me as a special messenger from God, and, for the purpose of establishing his claim, works such miracles as were wrought by Christ and his apostles, I shall believe that he is inspired and called of God to speak to me, and I shall believe what he says as coming from the God by whose power the miracles were wrought.

THE BIBLICAL RECORD.—My fourth point is that providence and revelation alike show that it was the intention of God, in giving a supernatural religion to the world, to make up a *record* of that religion in the symbols of human language, and by men chosen for this purpose, which should stand for all time as God's history of the world and of what he has done to save it, and which should in all time be the law and the testimony in all matters of religious faith and practice. This, I say, is a part of the divine plan in giving a religion to men, and this plan gives them a book of fixed import, which they can read and trust as the "book divine," which is complete for its own purposes, which originally came from the age or ages and land of miracles, and to which no additions are to be made, unless God shall see fit to supplement his own book by another age of inspiration, calling for a corresponding age of miracles.

The order of Heaven is not simply one of traditionary transmission and preservation; not one of *a priori* intuitions; and not one of development in the structural character of religion, through a series of gradations indefinitely ascending, but never finished. The divine plan is clearly that of a *book* religion that has a beginning and an end as to its creation and as to its contents, enthroning and making it permanent, as well as intelligible, in the language of earth. This gives it the form of a *record* of the past and makes it the means of instruction and salvation in all ages. The Christian Church is built upon this book religion, and holds it in custody for itself and the world. A fundamental principle of this religion is that those who have it are to be the light of the world and the salt of the earth, and, as such, to go into all the world and preach the Gospel to every creature. The dissemination of this Gospel is made dependent upon their compliance with this principle. This work requires no miracles and no inspiration. Having in times past spoken by the prophets, and in these last days by his Son, God has given these speakings to the world in the form of a book, which we do not overstate when we call it the Word of God. "Thus saith the Lord" is the great sanction of the book, and without this sanction the Bible would not be *the* book, but simply *a* book, not distinguishable in kind from Homer.

I do not deny that God might have adopted a different plan in setting up and perpetuating a religious system in our world. He might have inspired all men, and thus made each man his own prophet. He might have poured over the world a continued tide of miracles, making miracles common to all lands and all ages, printing the Bible by miracles and preaching it by miracles. There is no question as to the power of God to do whatever seems good in his sight; but, as I shall seek to show you in the sequel, the plan of God, according to the evidence, is that the success of Christianity, its migration from country to country, and its triumphs over sin and error are to be achieved by the friends of Christianity, aided and supported by the gracious helps of the Holy Spirit, without inspiration to make them infallible and without miracles wrought by their hands in confirmation of their ministry and testimony. Dissemination of what God produced in the age of inspiration and miracles was to be their work. So I understand the plan divine, and I am quite sure that such has been the general understanding of the Church in all ages. Sincere devotion to God and diligent Christian labor are the needed requisites for this task.

THE CONTINUANCE OF MIRACLES.—I am now prepared, in the light of these preliminaries, to proceed to a fifth and final point, which is, whether the miracle system that came into the world in connection with Christ and his apostles, and which, with reference to them, was a system of divine attestations to their authority, is continued and now exists in connection with the Church of God in the form of the miraculous cure of disease as an answer to believing prayer. I am almost afraid to touch so large a question in the few moments that remain to me and must limit myself to the following statement.

1. I have no objection to such a fact, if fact it be, upon adequate evidence. It would be a short and sure way of getting rid of no small part of the ills which afflict this unhappy world. It would dispense with physicians and hospitals, with medicines and pharmacopias, and with wearisome journeys in search of health.

2. The burden of proving such a fact is upon those who affirm it, and until they supply the proof it will be safe not to accept it. Here, as elsewhere, it is best to prove all things and hold fast that which is true.

3. If it be admitted that, in the age immediately following that of the apostles, miracles were continued for a time (a point which is by no means established on adequate historic grounds), it would not follow that miracles have been continued from that period down to the present time.

4. The settled judgment of the Protestant Church, resting on its best learning, is that the claims of the Catholic and Greek Churches to the continued working of miracles are not supported by reliable evidence, and, indeed, have no other basis than that of deception and fraud. I simply state this point, and cannot argue it *in extenso* without writing a book.

5. The presumption is against the continuance of miracles in the form of the miraculous cure of disease, unless it be shown that the general dispensation of miracles is continued in the *other* forms and for the purposes which marked the apostolic age. If the other forms of miracles, as the gift of tongues, the restoration of the dead to life, etc., were continued; if inspiration were perpetuated in a new set of divinely-appointed teachers called of God, as were the prophets and the apostles; if God were supplementing the Bible by amendments, modifications, and additions; yes, if these things were so, then miraculous cures of disease would simply be a part of a continued miraculous system; but, in their absence, we can see no reason why all the other forms of miracles should be dropped and these cures alone be retained. The presumption from analogy is that they would disappear with the cessation of the general miracle system.

6. The evidential necessity for miracles in *any* form ceased with the establishment of the divine authority of Christianity by the ministry and miracles of Christ and his apostles and the creation in the apostolic age of an authentic record of this ministry and these miracles. These things being done by the aid of inspiration and miracles, the latter were no longer needed, as they were when the Christian system was being inaugurated and set up among men. Jesus had left the abodes of earth and his apostles had gone to their home in Heaven; the facts had passed into the recorded form; and the plan of God was to rest the issues of the future upon the preaching and publication of these facts, with the accompanying influences of the Holy Ghost, and in this sense to make the Church, once set up in the world, the pillar and ground of the truth. If men under this dispensation will not believe, they would not if miracles were continued. Blessed are they that have not seen with their own eyes, and yet have believed the record which God hath given of his Son.

7. I do not understand the Bible to make any pledge that miracles in *any* form, whether that of miraculous cure or otherwise, shall *permanently* attend the Church of God as an order of providence in answer to prayer. This single thought is large enough for a dozen essays, and the most that I can do is to give one or two hints in regard to it.

(*a.*) A favorite passage with the disciples of the faith-cure school occurs in the last chapter of Mark, reading thus: "And these signs shall follow them that believe. In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." Unfortunately for the argument, this passage is regarded by the best critics, as not belonging to the original text at all. If we accept it as genuine, there is nothing in the language that necessarily extends its application beyond the apostolic age. Of the five miraculous recitals which the passage contains the faith-cure men claim only the last and let the other four go. Why not claim the whole? It proves the whole as fully as it proves the last item.

(*b.*) Another proof-text referred to by the faith-cure men is found in the last chapter of the Epistle of James and reads thus: "Is any sick among you? let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven." On this passage I make three remarks. First, it is the opinion of some able commentators that the promise has no reference to bodily cure, whether miraculous or otherwise; but refers simply to a spiritual blessing or saving or raising up. Secondly, if the reference be to miraculous bodily cure, the language itself contains no evidence that such cure would be a permanent order of things, extending to all ages. Thirdly, the promise, supposing it to refer to bodily cure, is not to be taken in the absolute and unconditional sense; but with the restriction that the sick shall be restored to health, if this shall be in accordance with the wisdom and will of God.

(*c.*) Sometimes the general promises of God in respect to the answer of prayer are referred to as proving the doctrine of faith cure. You are familiar with these promises, and, hence, I need not recite them. My answer to the argument is that the reasoning rests upon a false assumption, which is that these promises pledge the veracity of God to do the precise thing that we ask him to do, and thus virtually put us on the throne as the dictators of his providence and obligate him to follow our wisdom, rather than his own. I answer again that the Bible doctrine of prayer and the answer thereto is to be ascertained by taking the *whole* Bible on this subject, and not simply a part of it; and, if we adopt this rule of construction, we shall find that *all* prayer, whatever may be the specific matter involved, at last ends, as it should, with the request that *God's* will, and not *ours*, should be done. The general promises of the Bible in respect to prayer do not give the slightest support to the faith-cure doctrine, since they do not, except by misconstruction, embrace the doctrine at all, and, when so misconstrued, they dethrone God in the conduct of his providence and make our wishes and wisdom the rule of that providence.

(*d.*) The promises that were made to the apostles pledging to them inspiration and miracles in aid of their ministry have no application to us or to anybody but themselves. These promises were *special* in the men to whom made, in the things promised, and in the purpose for which made, and, hence, do not reach beyond their primary and original relation. It does not follow, because Peter could say "In the name of Jesus Christ of Nazareth, rise up and walk," that I can say the same thing with the same effect. I am not Peter.

(*e.*) The specific promise of salvation to the believer in the after-life has nothing to do with faith cure, and there is no promise in the Bible relating to such cure and applicable to all ages that is thus specific.

So much I submit in respect to the argument from the promises of the Bible in support of the faith-cure doctrine. The Bible promises are exceedingly precious; they are yea and amen in Christ Jesus; yet there is no part of the Bible which has been more frequently perverted for the purposes of fanaticism and error or which should be handled with greater care in its interpretation. Ignorance may here make sad havoc with the truth; and this, in my judgment, is precisely what is done by the advocates of the faith cure. They rush to conclusions from the Book of God for which there is in that book no authority.

8. I come now to the question as a matter of *experience* and *observation*. What does experience say on this subject? I answer by the statement of four propositions.

(*a.*) The faith-cure doctrine is not according to the *general* experience of the Church since the days of Christ and his apostles. What I mean is that the doctrine as a matter of fact has *not* existed in this experience. This is true to-day, and, if you will trace the history of the Church back to the first century, you will find that the same has been true during all this period. You look in vain for any *general* experience during this immense sweep of ages that alleges and establishes the faith-cure doctrine. The plain truth is, this experience contradicts the doctrine and says that it is false, and would contradict the Bible and declare it also false, if that book were committed to the truth of the doctrine. This is my first proposition.

(*b.*) The second proposition is that the alleged cases of faith cure are, consequently, upon their very face, *exceptional* to the general experience of the Church since the days of Christ and his apostles and during all this period have never been anything else.

(*c.*) The third proposition is that, taking into the account the character of the persons who, in these exceptional cases, have professed to have the power of such cure, the character and circumstances of those upon whom the cure is claimed to have been wrought and the character and qualities of the evidence upon which the claim rests and is reported to the world, the reasonable conclusion is that these so-called exceptional cases are the products of imposture, or the products of delusion, or of both combined, and may be fully explained on natural grounds, without the presence or intervention of any miraculous power. This is my conclusion, and I think that, if the cases were taken up, one by one, and carefully examined by a competent and impartial mind, such would be the conclusion in regard to all of them.

(*d.*) The fourth proposition is that these exceptional cases of faith cure are not and cannot be known to be cases of such cure at all. In not one of them can it be known that the sick person would not have recovered if the faith cure had not been applied. By the very terms of the case this mode of cure was not omitted, and what would have been the fact if it had been omitted no man is or can be wise enough to tell.

THE FAITH-CURE SCHOOL CLASSIFIED.—And now, if you will permit me to detain you a moment longer, I will give you my classification of those who profess to believe in the faith-cure doctrine. I arrange them into three classes, as follows.

The first class embraces the out-and-out *impostors*, the base and lying hypocrites, the conscious falsifiers and deceivers of their fellow-men, of whom there has always been a full supply in this fallen world. Sometimes these deceivers are men and sometimes they are women, and in either case they come under the general category of "whited sepulchers," sanctimoniously sacred without but within full of dead men's bones.

The second class embraces those whom for the want of a better title I shall call the Lord's *silly* people. The Lord, you know, has some silly people in this world—silly in almost everything but their sincerity; with but little brains; with almost no common sense; with a full supply of notions and fancies and vagaries which color all the facts they think they see; with any amount of impressibility, gullibility, and ductility, that makes them specially susceptible to anything in the line of the marvelous. Christianity does not make them silly, and, since it is in the very warp and woof of their mental organization, Christianity cannot without a miracle, cure their silliness. I can easily understand how these silly people can become disciples of the faith cure, especially when the doctrine is offered to them as a particular form of the "higher life" and nearer intimacy with God. It just fits itself to their emotional characteristics and they readily take it for truth. The idea, once in their heads and affording a very pleasant stimulus to the heart, sticks to them with the tenacity of a contagion. There is no use in arguing with them, and, if you laugh at them, they think you sacrilegious and profane. They *know* it, and that is enough for them.

The third class embraces the Lord's *singular* people. The Lord has some singular people in this world, and some of them get into the ministry, and may in some respects be striking preachers. They are not always weak men, but sometimes men of very considerable mental power, fine talkers, with a glowing and brilliant style; yet they have a remarkable proclivity to *switch* off from the track along which men usually travel. They are restless, venturesome, vehement, moving under high pressure, sometimes making enormous jumps, never cool, careful, or deliberate, and always lacking in what John Locke calls "the round-about view of things." I do not charge them with conscious dishonesty and I do not want to call them *fools*; yet they have a way of seeing a great many things as real which have no existence, except in their own fancies, and, if you tie to them, you must seasonably cut loose, or the first thing you will know is that you will *not* know where you are. Unless you break the tie, they will be likely to *capsize* your common sense or jerk it out of you.

The simple truth is, these singular people, whom I have in view, have lost or, rather, never had the equilibrium of a sound judgment. They are very poor guides, either for themselves or anybody else; and, if they should accept the doctrine of the faith cure and write a book or chapter to prove it, as some of them have done, this would be only in accordance with the analogy of their whole history. I can understand how these people may work themselves into this notion, as I can how they work themselves into a great many other notions that have no basis in truth. When they get the notion they are pretty apt to make things lively. What I have to say in regard to them is that I have almost no confidence in the soundness and safety of their mental operations on *any* subject, whether it be faith cure or anything else.

Let me, then, add that, if you will take out the impostors, the Lord's silly people, and the Lord's singular people from the faith-cure school, I think you will have to shut up the school altogether. There will be nobody left either to preach or believe the doctrine, and certainly no persons on this planet holding such confidential relations with God that they can impose their importunities upon him as the law of his action. Brethren, I have said my say on this subject, giving you an outline of thought which might easily be expanded into a volume. If you have any better wisdom, it will be my pleasure to sit at your feet and learn. Perhaps I have unduly taxed your patience. If so, please to forgive the trespass and make it the means of culture and discipline in "the higher life." It is among the possibilities that you may in this way get, at least, a partial compensation for the tribulations you may have experienced.

Hymn Notes.

AMERICAN WRITERS.—UNITARIANS (Continued.)

BY PROF. FREDERIC M. BIRD.

WILLIAM HENRY BURLEIGH, 1812—1871.

THIS name will receive honorable and somewhat prominent mention in Mr. Julian's forthcoming "Dictionary of Hymnology," for some of its owner's hymns have won considerable posthumous success and are getting into leading collections across the water.

Mr. Burleigh was of another sort from most hymnists of his denomination. He was not a minister and not a graduate of Harvard. Indeed, he seems to have been self-taught, though his father was a Yale man and "a successful classical teacher." But he was a thorough Puritan (of the revised type of a generation back) and a descendant of Governor Bradford, of the "Mayflower." He was born at Woodstock, Conn., and brought up on a farm at Plainfield, where he "inured himself to hard labor, went to the district school, and early cultivated his love of Nature and his taste for poetry." He was a born reformer, and active thoughout life for temperance and anti-slavery. In one or other of these causes he edited, wrote, and lectured successively at Pittsburgh, Hartford, Syracuse, and Albany. In 1855 he became harbor-master of New York, and in that position died, at Brooklyn, March 18th, 1871.

His Poems appeared in Philadelphia, 1841.

and again, with a portrait and brief memoir by his widow, New York, 1871. The contents of these two volumes differ largely. The earlier one contains but one piece now used:

"Through the changes of the day
Kept by Thy sustaining power."

This is in Thring's "Church of England Hymn-book:

"O Holy Father, mid the calm."

Part of "A Psalm of Night," 1844 or earlier, taken by Mr. Richards ("Christian Praise," 1880) from the "Book of Hymns" and "Hymns of the Spirit." Another selection from the same piece, altered, forms No. 86 in Novello's "Hymnary," 1872.

Drs. Hedge and Huntington's "Hymns for the Church of Christ," 1853, contained (Nos. 843, 844) a very graceful study of the penitential psalms, especially Ps. vi:

"From profoundest depths of tribulation,
Lord! I lift my earnest cry to thee!
O rebuke me not in indignation,
Nor in thy displeasure chasten me.
* * * * * *
"Not in vain I poured my supplication,
Voiced in anguish that was nigh despair;
God—henceforth the Rock of my salvation—
Hears in pity and receives my prayer."

"Hymns of the Spirit," 1864, included two which I have not traced further back:

"From lips divine, like healing balm
To hearts oppressed and torn."

This is accepted by the "Methodist Hymnal," 1878, and is part of one beginning

"O deem not that earth's crowning bliss
Is found in joy alone."

This was probably suggested by a similar piece of Bryant. It is adopted, as are all that follow, by the London "Baptist Hymnal," 1879.

"Father, beneath thy sheltering wing." (1864.)

Of the two which remain, I find no text prior to his Poems, 1871, though, of course, they are older.

"Still will we trust, though earth seem dark and dreary."

This seems in the way to be a general favorite. It is used by Stopford Brooke, following Thring, who also appropriates

"Lead us, O Father, in the paths of peace."

SARAH MARGARET FULLER, MARCHIONESS OSSOLI, 1810–1850.

This singular woman, a daughter of the Hon. Timothy Fuller, was born in Cambridgeport, taught in Boston and Providence, edited the *Dial*, married in Rome, 1847, and was shipwrecked near New York, on her way home. She produced one copy of verse which I find used as a hymn, not by the Unitarian books, but by the "Baptist Praise Book" and Mr. Richards's "Christian Praise."

"Jesus a child his course begun."

I cannot say when this was written or where it first appeared. Perhaps I might if I had read her memoirs and works; but life is short and even a small pursuit like hymnology (which Dr. F. A. P. Barnard objects to my calling a science) is long, comparatively, so that many dates must go unnoted and blunders be made occasionally.

CHANDLER ROBBINS, D.D.

He was born at Lynn, 1810; graduated at Harvard, 1829, and in divinity, 1833; was pastor of the Second church in Boston for over forty years; and is now retired and nearly blind. He published "The Social Hymn Book," 1843, and a "Hymn Book for Christian Worship," 1854, modestly excluding from these his own two compositions, which appeared in Dr. George E. Ellis's "Psalms and Hymns for the Sanctuary," 1845. One of them is widely known.

"Lo, the day of rest declineth."

Dr. Putnam tells a pretty story about this and one of its many orthodox admirers. The other has not gone so far.

"While thus Thy throne of grace we seek."

ABIEL ABBOT LIVERMORE.

Born at Wilton, N. H., 1811; graduated at Havard, 1833, and in divinity, 1836. He has been pastor at Keene, N. H., Cincinnati, and Yonkers, editor of *The Christian Inquirer*, and head of the theological school at Meadville, Pa. He was the chief editor of the Cheshire "Christian Hymns" (1844—1845), one of the most estimable and useful of Unitarian collections. To it he contributed anonymously one piece of his own—

"A holy air is breathing round"—

since adopted by Martineau and others.

ROBERT CASSIE WATERSTON.

He was born in 1812, at Kennebunk, Me., but presently removed to Boston, where he has since lived. He was privately educated and has done much miscellaneous clerical and literary work. In 1845 he prepared a supplement to Dr. Greenwood's well-known collection, containing seven hymns of his own. One of them, on the "Death of a Pupil," had appeared just before, in the Cheshire Collection.

"One sweet flower has drooped and faded."

Others by him may be found in Dr. Putnam's "Singers and Songs," to which he contributed

"In darkest hours I hear a voice" (1874),

used by London "Baptist Hymnal," 1879.

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Sanitary.

SCHOOL INSTRUCTION IN HEALTH.

THE mellow Autumn days of September are at hand and again the gathering of the boys and girls is seen in the land. To any child and to any parent the first school-day, the last school-day, and all that comes between means more of destiny than human thought can estimate. What the man or woman is to be, what the citizens and the families of the nation are to be is determined within the school-age and mostly within and around the school-building.

What education means and how it is best to be conducted must ever require the closest attention of every well-meaning person. Our plea just now is mostly for the physical. Horace Mann, in our own country, was among the first to feel and impress its importance. Canon Kingsley, Herbert Spencer, and many others abroad have done much in their way to enforce and illustrate what it means. It is not a mere hearsay that our American people are exposed to many sources of race degeneration. Healthy women and healthy men are not the rule of the American life, yet in no country and in no age has there been such demand for physical vigor, in order to grapple with moral and intellectual, not less than with material forces.

The perils of the school-room have not been overstated. Imperfect drainage, imperfect buildings, inadequate size, defective heating and ventilation, defects of desks, of posture, of healthy variation in study, and the actual breaking down of child-health, in consequence thereof, cannot be gainsayed. Injury to sight and hearing and some other senses is not uncommon. Not less do children suffer for the want of direct information as to how to take care of themselves bodily. They are taught how to behave and how to study, but very little as to the regulation of their physical lives. They sin against the body from ignorance, from which education at that very time should deliver them. The life is imperilled for lack of knowledge, and a lower grade of vitality acquired for lack of training. There will be no remedy for this until teaching and training in life and health-care take their fair place among school exercises. It is not enough to teach physiology. It is practical teaching in every-day commonplace hygiene that the children need. Just at this time it is not so much how the machine is made as how to run it. It is popular to put physiology in the list of studies. This means that a school-teacher who is neither physiologist nor sanitarian gets a science primer which warrants to furnish him facts for a fourteen weeks course, and so retails these "dabs" of knowledge. What is really needed is the ripest experience of the best students and observers to inculcate and illustrate the requirements of health. How to live, how to grow, how to keep well, what habits to form, what to avoid—in a word, how the whole being is to be adjusted to its surroundings—is not an unsolved problem and can be thoroughly and effectively taught to the growing youth. Thus taught, the true training of life anticipates acquirements which so readily become unhealthy physical habits. It is only by this early knowledge and application of it that children can be expected to have vigorous growth and healthful development. We urge upon all parents more and more to insist upon this kind of education, in order that education should be what it means, a training of the body, as well as of mind and morals. A recent circular of one of our state boards of health, entitled "Circular as to Sanitary Instruction and Training in Schools," has just come to hand, and we quote some of its timely sentences.

"We would call your attention to the fact that the primary object of the public school system of any state is to secure good citizenship. There can be no complete citizenship without a knowledge of and obedience to the laws of one's own being and the laws of society—civil, sanitary, and social. With these it is safe to say we shall secure among all classes of the community the best health, the highest productivity—moral, intellectual, and physical—and the greatest amount of well-being and happiness. We would remind you that hitherto the laws of one's own being and those of communities, constituting the great body of facts known as hygiene and sanitary science, have been very much neglected in the usual course of public instruction in this country. Thus the young have been permitted to grow up exposed to all the dangers to life and health which follow inevitably the disobedience of Nature's laws.

"Is it not practical that some of the time now spent in teaching branches of knowledge indirectly or remotely serviceable to the learner might more profitably to the pupil be devoted to imparting such knowledge as must needs be practically useful every day and hour of one's life?

"Is it not equally evident that the kind of knowledge which contributes directly to the maintenance of health and vigor of body and mind, the prolongation of life, and the fullest development of all the faculties in a complete and perfect manhood and womanhood, must be second in importance to none other?

"If this be true, is it not equally clear that instructions in such should be as systematically and thoroughly given in all grades of schools as upon any other subject? Admit these propositions, and you will agree that we need to modify, as speedily as possible, our scheme of education.

"It need hardly be said that the change, to be effectual, must be radical. Teachers must be themselves taught. Should not normal schools begin this work soon and thoroughly? Teachers' institutes should make it a prominent part of each meeting. State, county, and city superintendents should unitedly bring to bear all their influence to secure it a place in the regular course of study in the schools under their charge, and to stimulate the teachers to give their best efforts to make it as thoroughly practical as it will be intensely interesting, when properly pursued. Boards of trustees, upon whom now devolve the duty of determining the studies to be pursued in their respective districts, should at once take steps to introduce this, the most important of all, into the course, and by faithful oversight see that it is adequately and properly taught. Not by occasional lectures here and there before bodies of teachers, not by bits of advice to pupils on the part of well-meaning and well-informed teachers can this work be properly done; but only by systematic oral and text-book instruction, as faithfully and persistently pursued as possible and adapted to the ages and capacities of the pupils. It need hardly be said that the subject is broad enough and deep enough to engage the profoundest thought of the foremost scientific minds of the world; yet its facts are the facts of every-day life, many of them so simple, so clear as to be readily taught and practiced.

"With this instruction, so adapted to all ages and capacities, we would combine physical exercises, varied, beautiful, and practical, fitted to develop the bodies and strengthen the minds of the growing pupils. Thus they will secure, as the limited time they have been under training will allow, knowledge immediately serviceable in the battle of life and bodies well fitted to put it to practical use."

Science.

LIFE AND DEATH IN THE ANIMAL ORGANISM.

THE study of the higher animals, as may readily be perceived, has an intimate bearing on the relations of man to the animals nearest related to him and on his own origin and destiny. The study of the lowest organisms, the one-celled infusoria, has lately suggested to a young German naturalist some thoughts on life and death in the animal organism. After finishing an important investigation on the "Earliest Developmental Operations in the Egg, on Cell division, and on Conjugation in the Infusoria," Dr. O. Bütschli, early in 1876, wrote an essay headed "Thoughts on Life and Death"; but he left it unpublished, considering that his ideas were too crude and immature. His fundamental views, however, are stated in the "Journal" of the Royal Microscopical Society—namely, those relating to the non-existence of individual death in the Protozoa—have been lately published. He says: "If we glance over the phenomena of the origin and destruction of beings in the great series of animal organisms, we are astonished by a significant contrast in the importance of individuality in the higher (*i. e.*, the many-celled) as compared with the lower (*i. e.*, the unicellular) forms, the Infusoria or Rhizopoda. Whilst in the first the individual, in almost all cases, asserts an existence definite and distinct even from its progeny in the unicellular forms, on the contrary, which reproduce by fission, we are met with the fact (which does not usually receive much attention) that at the time of reproduction the individual, as such, ceases to exist, and divides its individuality equally between the individualities of its two offspring, which now come into existence. This remarkable phenomenon appears in the most striking light when we endeavor to realize in these lower forms the idea of death, such as we have been led to consider it from observations of the higher animals. Death in the higher organisms is not the total extinction of life, but only of the individual existence; but the reproduction of a unicellular organism constitutes at the same time its death. On the other hand, however, by the idea of death in the higher organisms is implied an actual separation of organized substance from the activity of life; in other words, an annihilation of previous life. This element is entirely wanting in the individual death of the Protozoa—that is, in its reproduction. It goes on living all the same, though in the persons of its progeny.

"If we study," continues Bütschli, "the development of certain Protozoa, the Infusoria, we come upon the highly remarkable fact that death does not occur in them, in the sense of annihilation of organic material and from causes inherent in the organism itself. Although these organisms, in the course of their life, are threatened by death under a thousand forms, yet this takes place by 'accidents,' and thus the few individuals which reproduce the species are to be considered of equal importance with the multitude which perish, for the few reproduce by fission only, and are thus immortal, while the many which die could have reproduced their species just as well as the others, if they had had the same favorable opportunity. Not one of them necessarily carries in it the seeds of death."

Bütschli suggests that the limited duration of the life of one of the higher or many-celled animals may be intelligibly represented by assuming that the egg from which this animal started acquired a certain amount of a substance which acts in a certain sense like a ferment, and that this ferment is gradually exhausted during life, with the final exhaustion of which the end of the individual existence coincides.

"It is otherwise with the Protozoa, which reproduce by simple division. These organisms have also this characteristic vital ferment, but they also enjoy the peculiarity of being able to renew it; hence, it is not exhausted in them and they are not overcome by death in consequence of its being used up. But the power of forming this vital ferment is shared by the higher organisms as well; but here it is localized, being confined to the generative organs. In the other cells composing the body the material we have been speaking of is gradually and increasingly used up in the course of their active existence; but in the generative regions, whose cells maintain their primitive character longest, fresh vital ferment is accumulated for their posterity. Certain appearances occur which, perhaps, justify us in forming an approximate idea as to the place in the cell which this material, with its property of evoking life, occupies. Among these the chief are the phenomena of conjugation of Infusoria, taken in connection with facts recently acquired in the study of the process of fertilization in the Metazoa. The gradually diminishing vital energies of the Infusoria are strengthened afresh by conjugation, and this comes about by a partial or total renewal of the nucleus from the so-called nucleoli, or primary nuclei. A total or partial renewal of the nucleus of the ovum is also seen in fertilization, and it is most probably effected by the spermatic nucleus."

The foregoing was written in 1876, but since then our knowledge of the method of fertilization of the egg of the many-celled has been greatly extended, though the general truth of the foregoing statements of Bütschli are, as the author claims, in accordance with our present knowledge.

These views have been discussed by N. Cholodkowsky, who points out certain difficulties in accepting them. Some forms, as Hydra, have an asexual as well as a sexual method of reproduction. Now, if all the cells of such an animal have the power of producing new individuals, they must all be immortal; yet, as a matter of fact, we know that many die down. It seems to Cholodkowsky that the cause of the death of the higher or many-celled animals (Metazoa) is to be sought for in the multicellularity of their organism. A cell has in itself and for itself a potential immortality; but as soon as differentiated cells are united into an individual there commences amongst them a struggle for existence, which, *eo ipso*, leads to destruction. The hypothesis of Bütschli recalls the Darwinian doctrine of Pangenesis. Just as Darwin supposed a general distribution of reproductive cells throughout the organism, which only later became concentrated in the generative cells, so does Bütschli deal with his vital ferment, and the doctrine of the latter is, therefore, only a more physiological way of expressing that of Pangenesis.

....Dr. H. C. Chapman describes in the "Proceedings" of the Academy of Natural Sciences a fœtal kangaroo and its membranes, and closes his observations with the following remarks:

"On the supposition that the theory of evolution is true, one would naturally expect to find forms intermediate in their structure and development between the reptiles and birds, on the one hand, and the placental mammalia, on the other. As is well known in the structure of its skeleton and generative apparatus, the Ornithorhyncus resembles very closely the reptile and bird, while, as we have just seen, the fœtal membranes of the kangaroo recall the corresponding parts in the reptilian-bird type and foreshadow those of the placental mammal. If the parts in question have been truthfully described and correctly interpreted as partly bridging over the gap between the non-placental and placental vertebrates, they supply exactly what the theory of evolution demands and furnish, therefore, one more proof of the truth of that doctrine."

Biblical Research.

DR. FRIEDRICH EDUARD KÖNIG, in his "*Offenbarungsbegriff des Alten Testamentes*," directs attention to the frequent failure to distinguish between primary and secondary prophets in the Old Testament. The Old Testament itself, it is true, did not need to keep impressing upon its readers the subordination of the secondary prophets, and did not hesitate to call the בני נביאים, the "sons of the prophets," by the simple name נביאים, "prophets." This, however, offers no excuse for the confusing, much less for the positive combining of these two classes of prophets. Kuenen rises to this latter effort, and presses the supernatural force of the whole body of prophets, denying that some of them were, in the view of the Old Testament, less inspired or were not directly inspired. For him a prophet is a prophet and that is the end of it. Kuenen's denial that Elisha's addressing Elijah as "Father" (II Kings ii, 12) denoted subordination is of no effect. It may be conceded that the title "father" might indicate reverence, and not subordination; but the fact of the matter is that, although reverence may well be accepted as the chief thought in Elisha's parting call, nevertheless Elisha, when he called, was as yet not filled with the spirit. Stress need not be laid on I Sam. xix, 20—24, where Samuel stands as appointed over the company of the prophets and where the servants of Saul and Saul himself prophesied *before* Samuel. Enough support for the distinction is found in the circumstance that the Old Testament attributes miraculous power to Elisha, and not to the sons of the prophets, the pupil-prophets (II Kings iv, 40*f*; vi. 5*f*.), and these sons of the prophets address Elisha as "Man of God" repeatedly. Moreover, Elisha must himself beseech the Lord to open the eyes of the servant (II Kings vi, 15—17), and Elisha himself had to send the young prophet (II Kings ix, 1, 4) to anoint Jehu, showing that the "son of the prophet" was not directly commissioned by the Lord. The mutual relations of the two lines of the primary and of the secondary prophets in the Old Testament may be stated in two points: (a.) "A mediate [true] prophet could also become an immediate true one. For in I Kings xx, 35 we read that "a certain man of the sons of the prophets said unto his neighbor in the word of the Lord: Smite me, I pray thee. And the man refused to smite him. Then said he unto him: Because thou hast not obeyed the voice of the Lord," etc. Here the disciple of the prophets himself receives the divine revelation. It is true that we cannot positively affirm that prophets of the first rank—such as Nathan, Gad, Ahijah, and Shemaiah—had been disciples of the prophets, although it is likely that such was the case. God can as well have chosen a disciple of the prophets as he chose the herdsman Amos. Christ not only turned to repentance the fishermen and publicans; but also Saul, who had been trained for a rabbi at Gamaliel's feet. Still, it must be observed that Elijah had to choose, for his successor, not a disciple of the prophets, but a farmer's son, at work in the field. (b.) The development through which the prophets' method of taking their stand before men possibly passed, falls solely in the sphere of the secondary prophetship. We cannot be sure that any great change took place in the manner in which the prophets came forward. We cannot say that the marching with music (I Sam. x, 5) did not continue so long as prophecy continued, nor can we say that such behavior as Saul's (I Sam. xix, 24) occurred in the earlier periods and afterward ceased. The one thing certain is that these things in no way affected the sphere of the immediate true prophet. The appearance of the Lord in the "still, small voice" (I Kings xix, 11, 12), instead of in the great wind, the earthquake, or the fire, betokened no change of bearing for the prophets toward their enemies, as if they were now to treat gently those whom they formerly would have crushed. Jehovah desires to give Elijah new zeal, and that also against the enemy, as the following verses show. Neither Amos nor Isaiah set up a new kind of prophet hip.

....Ritter, in his "*Erdkunde*," says that the wild boar is the greatest destroyer of the barley fields—namely, of the common barley, which grows everywhere in Palestine—and that the Arabs, therefore, sow the so-called "six lined barley," because the wild swine do not touch it. This note is applied by Mr. M. S. Rens, in the "*Jüdisch-s Literaturblatt*," No. 22, to Ruth iii, 15, to explain וימד שש שעורים, "he measured six barley." Commentators and translators say that "measure" must be supplied, and Fürst says that the word *seah*, or *ephah*, has fallen out. But the Talmud does not consent to this, because six סאה would have been to much for a woman to carry, just as six barley corns would have been no suitable gift at all; and, Talmud like, it allegorizes. The Chaldee paraphrase explains that a divine power helped Ruth carry the weight, and at the same time add the Talmud reference to six pious descendants of Ruth. Ritter's remarks show that he measured out to her "six barley," the better kind, suited to her as his equal. So also Ruth, at iii. 17, says to her mother-in-law: "He gave me this six [-lined] barley."

Personalities.

A PHILADELPHIA artist who saw Arabi in Alexandria last Winter draws this sketch of his personal appearance: "A tall, heavy-faced man, sullen, swarthy, with only a pretty clear eye to soften the general harshness of expression and a black moustache to hide a not particularly finely-carved mouth. His legs are as unattractive as his face. The underpinning looks too frail for the rest of the body. He is a bulky man; not pussy or Falstaffian in girth, but a broad, thick chested fellow, built on the lobster pattern. Take him from his heavy head to his spindle legs, Arabi Pacha reminds one more of a Negro than of the agreeable and pleasant-faced gentlemen one meets among the Arabs and Egyptians."

....Cetewayo, the Zulu king, is the object of a great deal of curiosity in England. Upon landing at Plymouth, he was seen to be a well-built man, dressed in a long blue coat, trimmed with sealskin, and wearing a seafaring cap. A young woman gave him a beautiful gold locket, attached to a string of blue velvet. He received the gift with a smile, but said nothing. He told the newspaper correspondent that he hoped to return to Zululand, that he had been kindly treated during his captivity, and that, unless he should be restored to his kingdom, there would be war.

....Carlyle's grave at Ecclefechan is marked by a large headstone, bearing, underneath the motto "Humilitate," the inscription: "Here rests Thomas Carlyle, who was born at Ecclefechan, 4th December, 1795, and died at 24 Cheyne-row, Chelsea, London, on Saturday, 5th February, 1881." At the foot of the grave is a small stone with the initials "T. C." At the house in which Carlyle was born is kept a visitors' book, the gift of the Rev. Dr. Joseph Cook, of Boston, and among the more recent names in it are those of the Earl of Roseberry and Lord Young.

....The evening before the first performance of "Parsifal" a supper was given in Bayreuth to Wagner by his friends. The composer took advantage of the occasion to express his deep thanks for the unselfish assistance rendered him throughout his life by his friends. Franz Liszt, who sat by his side at the banquet-table, he said, had called him back from solitude in former years and had reconciled him with the world when he was quite despondent and abandoning himself to melancholy and despair.

....The Italian courts have decided adversely the claims of the heirs of Pius IX for 15,000,000 lires which they alleged was due them from the Italian Government. Under the Papal Guarantees this money was granted to Pius IX by Italy; but he always refused to accept it. Now the courts declare that the money was granted to Pius as Pope, and not as a private individual, and that his heirs have no legal claim upon it.

....Once, in Paris, General Skobeleff was seen on a stormy day to run across the street from his lodgings with an umbrella to shelter an old woman who was hauling a costermonger's cart. He walked by her side for some distance, until she reached a place of shelter. "It's so hard," he said, "to dry wet clothes in Paris, and I am very tender-hearted when I see an old woman in any trouble."

....The Hon. Mark Alexander has, through the death of Artemus Hale, become the oldest ex-member of Congress. He was born in 1792. His home is in Mecklenburg County, Va., and he is in somewhat destitute circumstances.

....The Turkish minister at Washington is authority for the statement that the "name of Arabi is not to be pronounced as Arabi nor as Arabee, but as Arabi, with the accent on the middle syllable."

....Lord Chief-Justice Coleridge, of England, has accepted the invitation of the New York Bar Association to visit this country as their guest. He is expected in America next year.

....Mrs. Elizabeth Cady Stanton and her son and daughter, Mr. Theodore Stanton and Miss Harriet Stanton, are all living in France, where they are pursuing their literary labors.

....Secretary Folger bears a strong resemblance to the portraits of Benjamin Franklin and attributes it to the fact that Franklin's mother was a Folger.

....The German language, it is said, is in use by Queen Victoria and those around her in the privacy of court life.

....Mr. Archibald Forbes, the famous English war correspondent, is lecturing to crowded houses in Australia.

....Mr. George Augustus Sala has consented to accept the presidency of the first journalists' club in London.

....The King of Greece is expected to visit England this Autumn.

Pebbles.

SCUM invariably rises. Remember, young man, there is always room at the top.

....There is a story told by Harness of a poor woman who, when one of his curates pointed out that Providence had been, upon the whole, very good to her, replied: "So he 'ave, sir; so he 'ave, mostly; I don't deny it; but I sometimes think he 'ave taken it out in corns."

...."Edward, what do I hear—that you have disobeyed your grandmother, who told you just now not to jump down those steps?" "Grandma didn't tell us not to, Papa. She only came to the door and said: 'I wouldn't jump down those steps, boys.' And I shouldn't think she would, an old lady like her."

....A little six-year-old-boy went into the country visiting. About the first thing he got was a bowl of bread and milk. He tasted it, and then hesitated a moment, when his mother asked if he didn't like it; to which he replied, smacking his lips: "Yes, ma'am. I was only wishing that our milkman in town would keep a cow."

....A man started in the livery stable business last week, and the first thing he did was to have a big sign painted, representing himself holding a mule by the bridle. "Is that a good likeness of me?" he asked of an admiring friend. "Yes, it is a perfect picture of you; but who is the fellow holding you by the bridle?"

....A barefooted Georgia farmer, while hoeing potatoes, a few days ago, saw what he thought was a snake's head peering from the ground directly in front of him. He struck savagely with his hoe and cut off his own big toe, which he had mistaken for a reptile. It isn't the loss of the toe that he minds. It's the persistency with which folks grin and ask him about it.

....Anxious to explain the meaning of hyperbole, a Presbyterian minister said: "Perhaps you do not understand the meaning of the word hyperbole. This word, my friends, increases or diminishes a thing beyond the exact truth. Suppose I should say the whole of this congregation is fast asleep. That would be a hyperbole, for there is not above one half of you sleeping."

...."Don't my son owe you a little bar bill?" asked Colonel Yerger, as he emptied his glass, turning to the Austin Avenue saloon-keeper, who was delighted at the prospect of the old man settling up his son's bill. "Yes, he owes me twenty-five dollars. Shall I receipt the bill?" said the anxious saloon keeper. "Well, no; but give me a dozen cigars and add them on to my son's bill."

....Sullivan was going down-street the last cold day and suddenly observed a row of thermometers hung out in front of a store, with a card marked: "Your choice for 25 cents." Upon looking them over and discovering that no two of them registered the temperature alike, Sullivan selected the highest one and took it home. He concluded it would save a great deal of coal.

...."CORNS REMOVED WITHOUT PAIN."

"Fifty cents if you please," the chiropodist said,
With the sweetest of smiles and a nod of his head.
"Arrah, now," says Biddy, "what's that ye are sayin'?
I thought ye removed thim without any payin'."

....The parishioners of a clergyman in Scotland, in expressing to him their aversion to the use of manuscript sermons, asked: "What gars ye take up your bit papers to the pulpit?" He replied that it was best, for, really, he could not remember a sermon and must have his paper. "Weel, weel, minister," they retaliated, "if ye canna remember the sermon, then dinna expect that we can."

...."Now, the beauty of a paper collar," the Burlington *Hawk-eye* reports the honorable member as saying, as he coaxed a refractory pin, "is its economy. You wear one a week. Then you turn it, and you wear it another week. Then you split it, and you have two new collars, with one clean side, good for another week each of 'em." And, adjusting the flat scarf over his red flannel shirt, he went down to dinner.

...."Will you please pass the Shem?" asked a quiet man, at the lunch counter. "Haven't any!" squealed the girl in attendance. "Some Japhet?" queried the quiet man again. "Don' keep it! squeaked the damsel. "I say," chipped in a curious passenger: "What do you mean by Shem and Japhet?" "Nothing," responded the little man, dolefully. "only the Ham is so old and musty that I thought the rest of the tribe might be around here somewhere, and I'd like to see 'em."

Ministerial Register.

BAPTIST.

BANKER, J. B., ord. in Graymont, Ill.
BEEBY, W. H., ord. in Fidelity, Ill.
BETTS, W. F. removes from Woodhull to Tully, N. Y.
BRITTAIN, J. H., Moorestown, N. J., accepts call to Fuller Memorial ch., Baltimore, Md.
CARMAN, I. N., Champaign, Ill., accepts call to Portland, Mich.
CHAMBERS, J. H., Philadelphia, accepts call to Huntington, Penn.
DANIELS, H. T., settles in Richmond, Ky.
EGE, CHARLES, ord. in Chatsworth, Ill.
EVERETT, W. P., St. John's, N. B., accepts call to Quincy, Ill.
GUENTHER, GEORGE, ord. in Folsomdale, N. Y.
HENDRICKSON, G. F., accepts call to South Dover, N. Y.
HOLT, KILBURN, removes to Petersham, Mass.
LEE, M. D., accepts call to Jeffersonville, Ind.
LOCKHART, W. B., called to Suffield, Conn.
REED, H. W., removes to Wyoming, N. Y.
RICE, W. T., ord. in Ainsworth, Iowa.
SMITH, J. BYINGTON, D. D., Olean, N. Y., resigns.
TRAVER, H. R, chosen president Leland University, New Orleans, La.
WHITE, E. W., ord. in Castile, N. Y.
WELLS, E., Sharon, Penn,, accepts call to Mt. Carroll, Ill.
WOODS, BYRON A., New London, Conn. called to First ch., Toledo, O.

CONGREGATIONAL.

BEDFORD, ROBERT C., Watertown, Wis., called to Montgomery, Ala.
CATE, GEORGE H., of Wolfeboro', N. H accepts call to Collinsville, Conn.
CHANDLER FREDERICK D., Alton, N. H, accepts call to Frankfort, Mich.
DEAN, SAMUEL C., Wymore, accepts call to Plymouth, Neb.
FAY, O. W., Montgomery, accepts call to Talladega, Ala.
FOSTER, B. E, Little Rock, accepts call to Fayetteville, Ark.
GRICE, J. L., Howard University, accepts call to Meridian, Miss.
HARWOOD, C. E., accepts call to Wymore, Neb.
HILL, J. LAWRENCE, accepts call to New Sharon and Farmington Falls Me.
HOLCOMBE, G. T., Oakland, Cal., called to Atkinson, Ill.
JEFFERIES, JOHN, Bristol, England, accepts call to White Cloud, Mich.
NORRIS, AUSTIN H., Ada, called to Richmond, Mich.
OSBORN, RUSSELL S., Bull's City, accepts call to Gaylord, Kan.
OSTROM, A., accepts call to the churches in Calaveras County, Cal.
PHILLIPS, T. D., Fort Scott, Kan., called to Bangor, N. Y.
PUDDEFOOT, WILLIAM G., White Cloud, accepts call to Rockford, Mich
SMITH, CLIFFORD H., ord. in Pittsfield, Vt.
SMITH, EDWIN, South ch., Braintree, accepts call to Maynard, Mass.
SLEEPER, WILLIAM W., ord. as foreign missionary in Worcester, Mass.
WARREN, ALBERT, ord. in Mankato, Minn.
WILLSON, THEODORE B, accepts call to Whitewater, Wis.

PRESBYTERIAN.

BERGEN, S. S., inst. in Laurel Hill, Penn.
BISSELL, L. B., accepts call to Caro, Mich.
BUCKLEY, C. H A., accepts professorship in Howard University.
CAIN, GEORGE F., accepts call to Mansfield, O.
CUNNINGHAM, R. H., inst. in Mount Sterling, O.
DAVIS, W. V. W., called to Euclid-ave. ch., Cleveland, O.
HALSEY, CHARLES F., died recently at Fosterburg, Ill., aged 79.
HAZEN, HERVEY C., called to Holley, N. Y.
McCURDY IRWIN P., Frederick City, Md., declines presidency Oxford College, O.
McLACHLAN, JOHN, called to Waterloo, N. Y.
McMILLAN, JOHN, D.D., Fifteenth-st. ch., Philadelphia, Penn., died recently in Nantucket, Mass
JANES, CHARLES F., accepts call to Onondaga Valley ch., Syracuse, N. Y.
KIRK, J. W., called to Leverington ch., Philadelphia, Penn.
PAYSON, GEORGE H., Roslyn, called to Newtown, N. Y.
REED, J. B., inst. in Fairmont, W. Va.
SEXTON, THOMAS I., Kossuth, Iowa, accepts call to Seward, Neb.
WILLIAMS, R H., accepts call to First ch., Annapolis, Md.

PROTESTANT EPISCOPAL.

DAVIS, JOHN, Denison, accepts call to Dallas, Tex.
FANCON, JAMES P., accepts call to Roslyn, N. Y.
MAGOFFIN, JAMES H., accepts call to Sheboygan, Mich.
MORRILL, C. W. K., accepts call to Manville, R I.
THOMAS, LAWRENCE B., accepts call to Pontiac, R. I.

Literature.

The prompt mention in our list of "Books of the Week" will be considered by us an equivalent to their publishers for all volumes received. The interests of our readers will guide us in the selection of works for further notice.]

LECKY'S "HISTORY OF ENGLAND IN THE XVIIIth CENTURY."*

MR. LECKY'S *History of England in the XVIIIth Century* is good enough to make it difficult to say why we are not better pleased with it than we are.

We have become accustomed to histories on the model of Mr. Green and of Mr. Gardiner, with their broad and easy command of the subject, with their minute knowledge, their familiarity with the original sources of knowledge, and their adequate conception of the function of history. We turn to Mr. Lecky's pages, and find him telling us frankly that he has nothing new to say, but that he will tell the old story; or we find him caught up in the midst of the stream of events by some fancy for one of the actors or absorption in a topic, and he stops the whole world to tell his story, and while the sun stands still chases his theme all over the field. He has read what has been written and formed his conclusions. In general, these conclusions are not those which a bold mind, original in its knowledge and in its penetration, would initiate; but those which an anxious eclectic might settle down on. The volumes furnish a great amount of historical and biographical detail; but the details do not unite in definite impressions nor lead to definite conclusions. Mr Lecky has honestly told us that he is not an original investigator, neither does he excel in the power to put together complex events in a simple and effective narrative. A good example of this is his account of the trial and execution of André, in which he states the whole case on both sides; but, with an American leaning when on the English side and with an English leaning on the American side, and with little freedom left when the judicial moment arrives to reach any conclusion at all.

Some chapters in these volumes suggest the conjecture that they may have been once prepared for elaborate reviews; such, for example, as those on Wilkes, on Burke and Chatham, on "Junius." Of all these chapters the one most in the author's own line of power is treatment of the so-called religious legislation in chapter xiii, culminating in the account of the Lord George Gordon riots, in 1780, which is as good as anything in the book, though inferior to the account of Methodism, in the earlier volumes. As a whole, Mr. Lecky has a subject more in his line in the History of Rationalism or of European Morals.

The American War is, naturally, the portion of greatest interest to us. Whether Mr. Lecky has, by some fatality, missed the point of Mr. Bancroft's discussion of the colonial system, or whether he dissents from it with full knowledge we do not know. It is fair to presume that he understands himself; and yet Mr. Bancroft's view of the matter would certainly be more gratifying to the national feeling of an English author than the old one, which makes the controversy to have been fought out simply on the basis of grievances claimed and redress refused, and at last settled by the failure of force to coerce.

Mr. Lecky is certainly friendly enough. We should like him quite as well if he were less conscious of an American audience than he is. His account of the war is, for short, that the Americans had some grievances, imagined that they had more, and were worked up to revolt by ambitious men and demagogues; while the imperial government, on their side, blundered both in their conciliation and their coercion and lost the game they had in their hands.

This view of the matter leaves out of consideration that perpetual source of irritation which lay back in the colonial system itself, and which, while that stood unchanged, required only the least provocation to set the colonies in a blaze. It is not likely that the people themselves fully or even in general understood the precise grievance they suffered. It might have been a real grievance none the less. Nor is it surprising that they were not always consistent with themselves in stating their grounds of disaffection. The Bill of Rights and the statement of injuries may have stopped far short of the bottom fact in the case. It would be unreasonable to expect anything else. Naturally, the people shrank from the extreme position of independence. They were slow to see that what they complained of could be cured by no less radical step than this. Had they seen and claimed that the seat of the trouble lay in the colonial system, and demanded its reorganization, as the ideas of men were then, that demand would have meant treason even to staunch and liberal friends, like Chatham and Burke.

Chatham protested against the right to tax; but he insisted on the right to legislate, and until some deeper concession than this was reached the fundamental fact would remain that the interest of England was her supreme guide—that she meant to profit by the colonies, to forbid them to grow at her expense, and to hold the weight of her supreme interest on them as a restraining load.

This might be endured elsewhere, but not here. The idea was too firmly fixed and too well developed, especially in New England, that this was exactly what we had come to the wilderness to escape. The colonists came here for freedom, and freedom meant a fair chance. They did not mean to be taxed by England nor to be repressed by England. One was as intolerable as the other. The tax was the symbol of a certain kind of grievance which they could speak of and put into their bills of right. The repression was the essence of another kind of grievance, which lay deeper in the colonial system, was not so easily defined, not so easily formulated and conferred, but which operated no less powerfully to irritate the people and to drive the wedges of division.

As to Mr. Lecky's opinion that there was nothing in the case which lay beyond the reach of ability, first in the cabinet and afterward in the field, it is always hazardous to say what would have been if something else had not been. Mr. Lecky makes out a bad case for England. The king insisted on his own way in politics. He was in all directions a master of industrious and obstinate incompetence. There were abler men for the cabinet and for the field than were put there. Rodney was still afloat and Cornwallis was a soldier of no small ability. The ability to find the right men and to put them in the right place is only one feature of the general ability to achieve great things. On the whole, we should think it more probable that, if England's case had not broken down as it did, it would have still broken down in the way it did not. Mr. Lecky exaggerates the consequences of Arnold's failure; but he forgets that Burgoyne was already a prisoner and that the methods of warfare which destroyed him were capable of being prolonged indefinitely.

Undoubtedly, the exhaustion of the country was great; but nothing that Mr. Lecky brings forward goes to show that the determination to resist had begun to fail. On the contrary, Toryism steadily declined through the whole war. Discouragements multiplied around the leaders. The people seemed near the end of their wits and of their resources; but not near the end of their revolt. The attempt to show that they were driven by a few demagogues into revolt and held there by a determined minority is no truer than such assertions must always be in cases of this nature. The intelligence, young life, public spirit, and character of the people were with the patriots. A great deal more than this was with them; but this was all that could be expected, quite enough to show the weakness of Mr. Lecky's position and much more than enough to establish the radical difference between their case and that of the French in '92, when, as Mr. Taine has shown, the better and stronger class of people and the real majority were terrorized and overwhelmed by a minority of terrorist agitators.

The account given of the American people reads to us like a case which reverses the maxim "*falsus in unofalsus in omnibus*"; for, in the picture he has drawn, the special facts detailed may all be true and yet the one point sought to be established by them be as wide of the mark as it well could be. It is no false modesty which leads the American people to reverence the men of those times. The attempt to show them in a bad light, as contrasted with the generation which went through the war of the slaveholders' rebellion, is a poor piece of special wrong-headedness. Mr. Lecky does not know the men he has to reckon with. There was plenty of smuggling at the New England ports, and far too much wealth that had no better basis than "rum and niggers"; but it is an outrage on fair dealing to judge a people by facts which do not characterize them, and it is easy enough to show where Mr. Lecky has gone astray. He does not know the American colonists. His notion that they were only a sharp commercial set is ludicrous, and his estimate of the amount of education and intelligence among them is simply a revelation of what possibilities of ignorance persist in the culture of the average Englishman. The New England type of man was always defective, but it never was weak and it never was incapable of sacrifices for an idea or a principle. When Mr. Lecky says that there was not in these people the stuff of the men who defended a Leyden, he enables us to remember that this is exactly the kind of men they were. When he speaks of the New England leaders as "demagogues," meaning John Adams and John Hancock among others, and when he accuses them of a "manifest desire to invent or discover grievances, ferment quarrels, and keep the wound open and festering," he falls into a style of petty prejudice which happily is not often met in his history.

In describing them as *humane* he seems to have read back into the early history a trait displayed in recent times and which Mr. Lowell has dwelt on as the characteristic good-nature of the American people. It is very possible that the genuine New Englander never cared to inquire whether he was humane or not; but he did care to be just, and it is this characteristic love of justice and fair play which Mr. Lecky has in mind when he calls it by the weaker name of humanity. When the Boston Massacre occurred, John Adams and Josiah Quincy were induced to undertake the defense of the soldiers in court, and brought them off acquitted, the people meantime acquiescing and taking the verdict quietly. Mr. Lecky sees in this a case of humane feeling. He should look deeper, and see in it a not at all unusual illustration of the love of justice and the grand submission to law and right which prevailed in the colonies.

Mr. Lecky glides easily over the British use of savages in the war; but he cannot be allowed to pass on unchallenged. Guy Johnson's proceedings with the Mohawks, as British agent; the British responsibility for the Mohawk, Joseph Brant, who held a British commission; and the massacre of the "Cedars," May, 1776, are very ugly and immovable facts. Burgoyne openly threatened the colonies with the savages. Though he afterward attempted to say that "he spoke daggers, but used none," his proclamation contained distinct threats. "I have but to give stretch to the Indian forces under my direction, and they amount to thousands, . . . and devastation, famine, and every concomitant horror that a reluctant but indispensable prosecution of military duty must occasion will bar the way to their return."

A patriot parody of this proclamation had the following stanza:

> "I will let loose the dogs of hell,
> Ten thousand Indians who shall yell
> And foam and grin and roar,
> And drench their moccasons in gore;
> To them I'll give full scope and play
> From Ticonderog' to Florida."

Mr. Lecky should have remembered Lord North's honest deprecation in Parliament of the Indian business, coupled with the assertion that it was necessary. It is strange, too, that he should have overlooked Chatham's tremendous outburst, which made, it was said, the heroes embroidered on the hangings of the House of Lords frown in sympathetic indignation, or Burke's tremendous sarcasm: "Suppose there was a riot on Tower Hill. What would the keeper of His Majesty's lions do? Would he not fling open the dens of the wild beasts, and then address them thus: 'My gentle Lions, my humane Bears, my tenderhearted Hyenas, go forth; but I exhort you as Christians and members of civilized society to take care not to hurt any man, woman, or child.'" As to his defense, that the Americans were the first to use them, it is an old calumny, which ought not to have been called up to do duty again. The whole history is thoroughly discussed and disposed of by Dr. George H. Ellis, in his recent volume on the "Red Man and the White Man."

The financial history of the war is well done, though the military history is far from satisfactory. It is everywhere admitted throughout the history that the war was more than justified by the events that followed it, and, though Mr. Lecky has not been able to discover the moral and intellectual greatness of the generation that went through the trial of the Revolution, he sees every indication of greatness in the state they founded.

* A HISTORY OF ENGLAND IN THE EIGHTEENTH CENTURY. By WILLIAM EDWARD HARTPOLE LECKY. Vols. III and IV. New York: D. Appleton & Co. 12mo, pp. xii, 602; xv, 606.

THE great loss the industrial world has suffered in the recent drowning of Professor W. Stanley Jevons, LL.D., F.R.S., is brought home to us by the perusal of his last publication, *The State in Relation to Labor*. (Macmillan & Co.) The question discussed in it is one which is every day coming home closer to us in democratic America, where the more the democratic masses become organized and conscious of power the more pressure they are disposed to exert in favor of governmental interference with labor. Professor Jevons lays down the principles which are to regulate industrial legislation in a thoroughly business-like English way. He denies that it is a matter which can be regulated in the *doctrinaire* method by sweeping universal principles of any kind; but that prudence, practical knowledge, and good judgment must guide. He discusses the whole subject of state interference with industry, by factory acts, trades-union legislation, legislation on co-operative arbitration, and comes to conclusions which will not satisfy those who still hope to adjust all the difficulty by some one triumph of legislative genius. He affirms the general right of the Government to interfere in case of need; points out that such interference, when required, is in the interest of freedom and promotive of it, but that in general the less Government interference the better. As a rule, trade societies are deprecated, yet the existence and proceedings of certain professional unions and institutes which have been formed recently are hopeful, and, though trades-unions should not settle the course of trade, courts of conciliation or arbitration might decide many matters which political economy would leave to the operations of supply and demand.

....Mr. Sidney Colvin follows his "Life of Walter Savage Landor," in Mr. Morley's justly popular series of "English Men of Letters," with a kind of Golden Treasury of *Selections from the Writings of Walter Savage Landor*, (Macmillan & Co.), gleaned with good judgment, both as to intrinsic and representative worth, from the seven stout volumes which compose the author's works. Landor is sure to be read more than he has been. The sternly severe and classical style of his work, which forbade him to win a quick fame, is just as sure to give him a permanent, though limited one. His remarkable aphoristic power makes his pages rich in detached passages complete in themselves and which are susceptible of being more fairly represented in a Golden Treasury than those of almost any author we think of, and minds of a certain high order will always find a classic force, finish, and originality in these selections that will not fail to delight them. Yet Landor's admirers must always be a limited company, the majority of whom it is very possible may be found not in his own country, but in America. It is not incredible that even with us he may before long take his place among those authors whom men like less to read for daily food than to remember that they have read. Mr. Colvin's selections are well made. They show the unmistakably high powers of the author; but the fact that his writings have to be introduced to the public in selections is a discouraging commentary on Mr. Colvin's attempt to place him in the same class with Milton and Shakespeare.

....*King's Hand-book of Boston Harbor* (Cambridge: Moses King) is a complete and attractive guide to that interesting combination of land and water which is known as Boston Harbor, by Mr. M. F. Sweetser, who is now well known as the accomplished editor of "Osgood's New England" and various similar manuals. It is illustrated with over two hundred original illustrations, among which those of Charles Copeland take the lead. The handbook is rich in legendary and historic lore, in local description and anecdote, and is not so

far absorbed in transcendental themes as to slight Boston's great engineering achievement, the *closes maxima* which, at a cost of some $6,000,000, will in 1884 crown and complete the sewage system of the city.

....The Messrs. Van Antwerp, Bragg & Co. publish *Studies in English Literature*, by M. W. Smith, M.A., of Hughes High School, Cincinnati. The compiler of this reader has sound views of work and a correct estimate of the educational value of the highest and best examples, and a correspondingly healthy conviction of the worthlessness of all others. He begins with an early age, when language is simple. He gives selections from Mandeville, Wyclif, Gower, and passes to Chaucer, Spenser, Philip Sidney, Walter Raleigh, and so on through Shakespeare and Bacon to Milton and the later English classics. The reader is annotated and has biographical and literary sketches and is well worth examination.

....Mrs. T. W. Dewing has been encouraged by the success of her bright little volume on "Beauty in Dress" to follow it with another, on *Beauty in the Household*, a somewhat indefinite title. The indefiniteness ends with the title, as the book itself is exceedingly definite and practical. It goes to work on a basis of simplicity which does not exceed the means of ordinary householders. It is characterized by a certain feminine quality which might make a house too pretty and give it an air that would be modish and require to be changed with the fashion. It is, however, all that we have claimed for it above and well worth examination.

....*A Prairie Idyl and other Poems* (Chicago: Jansen, McClurg & Co.) is a neat 24mo of poems by an unknown author, whom we should pronounce at venture a lady. Her muse is not one to be ashamed of. "A Prairie Idyl," which gives name to the collection, sounds too exclusively the variations of one strain. There is too much bird and beast, flower and field. It resembles a poetic menagerie, but a fresh, well-ordered, and beautiful one. "From Saurian to Seraph" and "We Twain" are poems of much merit. The whole volume shows an ear for melody, a fine taste, and considerable poetic imagination.

....Emma Louise Parry makes an unpretending effort to show what was done by her sex in the religious movements of the sixteenth century in *Woman in the Reformation*. (Philadelphia: Lutheran Publication Society.) The sketches, many of which appeared originally in *The Lutheran Observer*, make no claim to original research, but are, nevertheless, an effective illustration of what may be done by women to affect the faith and opinion of the world and are very appropriately dedicated to the Woman's Home and Foreign Missionary Society of the Evangelical Lutheran Church of America.

....Arthur Gilman, in the *Magna Charta Stories*, has hit upon the novel plan of giving the history of freedom in a series of stories collected from the mythical age of Horatius Cocles down to the time of King John of England. Two are written by himself, the others by well known authors, under his superintendence. The little volume is neatly illustrated, though it would have been more according to the facts of the story if the artist had drawn a good wooden, instead of a stone bridge to illustrate the story of Horatius.

....The Messrs. Houghton, Mifflin & Co. bring out in a different form a new edition of Henry Cabot Lodge's *Ballads and Lyrics*. The collection is not designed to be a complete one in any department, but is formed in the main with educational ends in view and to promote the love of good poetry. While much of the best is omitted, little or nothing inferior has been admitted. The collection is various, not too somber, and is rich in ballads and lyrics for home reading and to be memorized by the young people.

LITERARY NOTES FROM BOSTON.

THE activity in the publishing line this season in Boston is something remarkable. Of the books to be brought out a large proportion are new creations, and of the remainder about one-half comprise reproductions of foreign literature. "Trade orders" are coming in with a rush, showing that the booksellers are anticipating a heavy business and that money is going to be spent lavishly.

Of all the new books so far, none can possibly compare, as regards literary merit and excellence of dress, with "The Golden Floral" series which Lee & Shepard will publish for the Holidays. There will be eight of these volumes, and each one will be a favorite poem, superbly illustrated and bound with a Christmas card cover, elaborated with golden floral designs and heavily fringed. A year has been devoted to the preparation of the series, which needs only to be seen to be appreciated.

Our friends, Miss Alcott and Mrs. Whitney will soon have a rival in the field in the person of Mary Lakeman. The lady taught school for more than a quarter of a century and has thoroughly familiarized herself with girlhood and its fancies. Although writing under a *nom de plume*, which is much to be regretted, this authoress, by her new book, entitled "Ruth Elliott's Dream," will make for herself thousands of friends and admirers among all pure-minded girls. It is a story of New England life and all the characters are real, refined, and hopeful.

Mr. Aldrich writes that he is enjoying himself immensely in the land of the Czar, whither he has been wishing to go for the past eight years. Four years ago Mr. Longfellow tried to persuade him to make the journey, for the purpose of writing some of his inimitable sketches of Out-of-the-way Russian Folk-Life and Scenery. Meanwhile, during his absence, his publishers are to bring out a new edition of his poems. It will be a dainty affair, in one volume, with flexible covers, embodying a fresh element in the artistic, and the literary treasures will be wreathed and intertwined with no less than twenty-eight designs by members of the Paint and Clay Club. It is doubtful whether Mr. Aldrich will ever again assume editorial control of the *Atlantic Monthly*.

A report was circulated here a week ago that Mr. D. Lothrop had relinquished the publishing business; but such is not the fact. The Holiday announcements of this firm include one hundred new books by American authors, with nearly 2,000 illustrations by American artists.

James R. Osgood & Co.'s new Holiday edition of the "Lady of the Lake" will certainly be one of the greatest attractions of the season. The illustrations have been gotten up in the most artistic style and the entire letter-press is truly magnificent. It is a great pity, however, for this firm to announce a Hawthorne romance, which is confessedly only a fragment and a very poor one at that. Those who are familiar with the great novelist at his best will not care to have their admiration spoiled by any such proceeding. It was bad enough for a certain personage to bring out a biography against Hawthorne's expressed wishes; but even worse is it for a near relative to publish what its author, we are quite sure, would absolutely refuse to give to the world. The public is not particularly interested in the infelicities existing in the Hawthorne family, neither is it desirous of tasting crudities, after having been fed on intellectual food fit for the gods.

Our good friend, Edward Everett Hale, is a preacher, teacher, traveler, and philanthropist. He is also a voluminous writer and the wonder is how he finds the time in which to prepare so many books. Roberts Bros. will soon print his "Stories of Discoveries, Told by Discoverers," a book for young people. The first chapters are filled with lively interest and make us regret that the author of "A Man without a Country" has never yet come up to its equal as a writer for adults.

It will repay every Shakespearian scholar to send for and read Mr. Horace Howard Furness's important summary of the Shakespeare collection in the Boston Public Library. It is published in the new annual report of the trustees.

BOSTON, MASS., *Sept. 11th, 1882.*

LITERARY NOTES.

MAX MÜLLER'S recent lectures at Cambridge are to be published.——The "Recollections," by M. Arsène Houssaye, of his thirty years of active participation in French artistic and literary life are to be issued shortly by a Paris publisher.——Jansen, McClurg & Co., of Chicago, have a long list of autumnal publications in course of preparation. Rudolf Schmidt's work, "The Darwinian Theories and their Relation to Religion, Philosophy, and Morality," has been translated from the original German, by Dr. Zimmerman, of Chicago, expressly for this house. The author has expressed his satisfaction with the translation and a preface has been secured for the volume by the Duke of Argyll. Other Fall issues from the same press will be "Haydn," a biography translated from the German of Dr. Leopold Nohl, by Mr. Geo. P. Upton; "The Nonpareil Cook book," by Mrs. E. A. Mathiessen (a feature of which will be French and German household receipts collected by the author while in Europe); "The Essentials of Vaccination," by Dr. W. A. Hardaway, of St. Louis; "Frontier Army Sketches," by James W. Steck, of Topeka, Kansas; and "The Time of Gustav Adolf," the initial volume of the fascinating "Surgeon's Stories," by Z. Topelius.——Mr. Henry James, Jr., is reported to be engaged upon a play.——Messrs. D. Lothrop will add several juvenile books to their catalogue during October and November. "Merry Thought," by Miss L. B. Humphrey and M. Jacques, will be made up of proverbs, appropriately illustrated; a series of "Young Folks Biographies" will be begun with "Washington," by E. E. Brown; and "What the Seven Did," by Margaret Sidney, with a quarto cover, by J. Wells Champney. This firm have nearly two thousand original illustrations by American artists in their stock of holiday books.——The late Dean Stanley held that the "best hand-book to Rome" in the English language was Hawthorne's "The Marble Faun." The Dean's delight over many passages in that charming work will long be remembered by those of his acquaintance with whom he used to converse upon literary subjects.——N. Tibbals & Sons are printing "The City Temple Pulpit Sermons, by the Rev. Joseph Parker, of London, with other Homiletical Matter."——Mrs. Harriet Prescott Spofford's first juvenile work, "Hester Stanley at St. Mark's," will be re published by Roberts Brothers, of Boston.——A more fascinating, quite un-drop-able book than Mr. Phil. Robinson's "In My Indian Garden" never met the eye of any man having what Artemus Ward used to call "a very animal mind." The same author's "Under the Sun" comes out shortly from Messrs. Roberts Bros.——M. Henri Dupin, probably the oldest living French author and dramatist, has recently published "La Veillesse de Mazarin," admirably written and filled with entertaining anecdotical matter. The author is in his ninety-sixth year.——"Hands of Justice" is the title of Mr. F. W. Robinson's new serial story for *Harper's Weekly*.——"A Modern Instance," Mr. W. D. Howells's *Century* serial, will be concluded in the coming number.——A memoir of Rear-Admiral Dahlgren, by Mrs. Dahlgren, and "Nantucket Scraps," by Mrs. Jane G. Austin, is to come from the press of the Messrs. Osgood & Co. The principal illustrated volume of this house for this season will be a magnificent *edition de luxe* of "The Lady of the Lake," with 120 engravings by some of the most eminent of our American artists.——Turgeneff is suffering from *angina pectoralis* and cannot sleep nor write.——The promised publication of Mr. George Saintsbury's "Short History of French Literature" attracts much flattering interest. Few men are as well qualified and such a book is a desideratum.

BOOKS OF THE WEEK.

[Owing to the bewildering variety recently introduced into the size and form of printing paper, the old designations of books, as 4to, 8vo, 12mo, etc., give so little indication of size that we shall hereafter, for the present, at least, give the measures of books in this list in inches and quarters. The number first given is the length.]

The Development of Constitutional Liberty in the English Colonies of America. By Eben Greenough Scott. 8¼x6, pp. xv, 394. New York: G. P. Putnam's Sons..... $3 50

Sheaves. A Collection of Poems. By Harriet Converse. 7x5¾, pp. v, 160. The same..... 1 50

The Political Conspiracies Preceding the Rebellion; or, The True Stories of Sumter and Pickens. By Thomas M. Anderson, Lieut. Col. U. S. A. 8¼x6¼, flexible cloth, pp. 100. The same..... 1 00

The Poetical Works of Alice and Phœbe Cary. Household Edition. With steel portraits. 7¾x5¾, pp. viii, 337. Boston and New York: Houghton, Mifflin & Co..... 2 00

The Greatness of Christ and other Sermons. By Alex. Crummell, author of the "Future of Africa." With portrait. 7¾x5¾ pp. x, 252. New York: Thomas Whittaker..... 1 50

The City Temple Pulpit. Sermons with Lectures on Homiletics. By Joseph Parker, D.D., author of "*Ecce Deus*," etc. 7¾x5¾, pp. 296. New York: N. Tibbals & Sons..... 1 50

The Peak in Darien, with Some Other Inquiries Touching Concerns of the Soul and Body. An Octave of Essays, by Frances Power Cobbe. 8x5¼, pp. vii, 303. Boston: Geo. H. Ellis. London: Williams & Norgate..... 1 50

The Watchers on the Longships. A Tale of Cornwall in the Last Century. By James F. Cobb, F. R. G. S., author of "Silent Jim," etc. From the eighth London edition. Illustrated. 7¼x5¼, pp. 261. New York: Thomas Y. Crowell & Co..... 1 50

Sunset on Mt. Blanc. By Mary F. Martin, author of "Amid the Shadows," etc. 7x5, pp. 456. New York: National Temperance Society and Publication House..... 1 50

Constitutional History and Political Development of the United States. By Simon Sterne, of the New York Bar. 7¾x5¼, pp. x, 229. New York, London, and Paris: Cassell, Petter, Galpin & Co..... 1 25

The Government of God. Embracing Agnosticism, Evolution, and Christianity. By William Woods Smyth. 9x6, pp. 258. London: Elliot Stock.....

The Liturgy of the Reformed Church in America, together with the Book of Psalms, for Use in Public Worship. Revised and Reported to the General Synod, 1873. Approved by the Classis and Adopted 1876–1878. Rearranged and published 1882. 7¾x5, pp. 214. New York: Board of Publication, R. C. A.....

United States Commission of Fish and Fisheries. Part VII. Report of the Commissioner for 1879. An Inquiry into the Increase of Food-Fishes. The Propagation of Food-Fishes in the Waters of the United States. With plates. 6¼x9¼, pp. vi, 843. Washington: Government Printing Office...

Babyland. Edited by the Editors of "Wide Awake." Illustrated. 9¼x7¾, boards, pp. 102. Boston: D. Lothrop & Co..... 0 75

The Knights of the Horse-Shoe. A Traditional Tale of the Cocked-Hat Gentry in the Old Dominion. By Dr. William A. Caruthers, author of the "Cavaliers of Virginia," etc. (Franklin Square Library. No. 269.) 11x8, paper, pp. 80. New York: Harper & Bros.... 0 20

Under the Sun. By Phil. Robinson, author of "In My Indian Garden," etc. With a Preface by Edwin Arnold, author of "The Light of Asia." 7¾x5¾, pp. xv, 306. Boston: Roberts Bros..... 1 50

The Great Epics of Mediæval Germany. An Outline of their Contents and History. By Prof. George Theodore Dippold. 7¼x5, pp. xxv, 322. The same..... 1 50

Red Cloud, the Solitary Sioux. A Story of the Great Prairie. By Lieut.-Colonel Butler, C. B., author of "The Great Lone Land," etc. Illustrated. 7¼x5¼, pp. x, 267. The same.. 1 50

Our Liberal Movement in Theology, Chiefly as Shown in Recollections of the History of Unitarianism in New England. Being a Course of Lectures given in the Harvard Divinity School, by Joseph Henry Allen, author of "Hebrew Men and Times," etc. 7x5, pp. v, 230. The same..... 1 25

The Power of the Invisible, and Other Lectures and Addresses, Chiefly Educational and Baccalaureate. By the Rev. H. A. Thompson, D.D., president of Otterbein University. 8x5¾, pp. 400. Dayton, O.: United Brethren Publishing House..... 1 25

The Art of Oratory. System of Delsarte. From the French of M. L'Abbé Delaumosne, by Francis A. Shaw. 7¾x5¾, pp. xx, 170. Albany, N. Y.: Edgar S. Werner.....

MUSIC.

The Chapel Hymnal. With Tunes. Compiled by S. Lasar. 6¼x7, boards, pp. 224. New York and Chicago: Biglow & Main. Per copy, 50 cts. Per 100 copies..... 40 00

NEW PUBLICATIONS.

Charles Scribner's Sons

Publish, September 12th:

I.

The Campaigns of the Civil War.

A NEW VOLUME.

X. THE MARCH TO THE SEA—FRANKLIN AND NASHVILLE. By the Hon. Jacob D. Cox, ex Governor of Ohio, late Secretary of the Interior of the United States, Major-Gen. U. S. V., commanding 23d Corps, etc. 1 vol., 12mo, with Maps and Plans. $1.

General Cox, the most competent as well as the most graphic writer on the campaigns of Sherman, deals in this, his second contribution to the series, with that passage of the war which has, perhaps, a more romantic and adventurous character than any other—the great march "from Atlanta to the Sea." The volume carries the narrative on through the Carolinas, so that it brings the campaigns of Sherman to their end in the surrender of Johnston and the story of one great portion of the war is finished.

OTHER VOLUMES OF THE SERIES.

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Religious Intelligence.

DEFIANCE OF THE MORMON CHURCH.

THE Commission appointed under the Edmunds Bill to deal with Mormonism, or, rather, its polygamous feature, have gone to work in such a way as to call out from the First Presidency of the Church a bold defiance. The Commissioners are ex-Secretary Ramsey, ex-Senator Paddock, of Nebraska, and Messrs. Godfrey, Carleton, and Pettigrew—all Western men. The Commissioners were empowered under the Act, the design of which was to punish and prevent polygamy, to fill all the offices of registration and election which the act declared vacant. The Commissioners have appointed registers of election in twenty-four counties. Of these twenty-four eight are said to be monogamous Mormons, nine reformed Mormons, and seven Gentiles. The Gentiles are said to be very indignant at the appointment of Mormons. All who are in polygamous relations are disfranchised by the Act and can neither vote nor hold office. The Commissioners have issued a form of oath which provoked, it is said, the address which the "First Presidency" has issued to the Saints. The following is the closing portion of the oath:

"I do further solemnly swear or affirm that I am not a bigamist nor a polygamist; that I am not a violator of the laws of the United States prohibiting bigamy or polygamy; that I do not live or cohabit with more than one woman in the marriage relation, nor does any relation exist between me and any woman, which has been entered into or continued in violation of said laws of the United States prohibiting bigamy or polygamy, and [if a woman] that I am not the wife of a polygamist, nor have I entered into relations with any man in violation of the laws of the United States concerning polygamy or bigamy."

Following are extracts from the address referred to:

"There have been many times in our past history when great exigencies have arisen, and it has been the imperative duty of the First Presidency of the Church of Jesus Christ of Latter Day Saints to give plain and pointed counsel to the people over whom, in the providence of God, they have been called to preside. A condition of affairs exists at the present time which makes it eminently proper that we, as the First Presidency of the Church, should address you this epistle. The Edmunds Law, designed for the repression and destruction of a portion of your religion by disfranchising all persons in the territory or other places over which the United States have exclusive jurisdiction who had adopted, in obedience to the requirements of their religion, the principle of celestial marriage, had become the law of the land on March 22d, 1882. As the law required, five commissioners, selected by the President and confirmed by the Senate, were sent to this territory to enforce its provisions.

"As a Church we have repeatedly testified in the most solemn manner that the institution of marriage, at which the law is aimed, has been revealed to us by the Almighty and that it is a part of our religion; that it is interwoven with our dearest and holiest hopes connected with eternity; and that, not from any lustful motives, but because we believe we should incur the eternal displeasure of our Heavenly Father if we did not comply with its requirements, we have espoused this doctrine. It has been argued by those who are ignorant of the true nature of this doctrine and how inseparably connected it is with all our hopes of eternal happiness in the world beyond the tomb that this is not a part of our religion; that this system of marriage is not religion; that it is an immoral and odious practice; that it is shocking to the religious sense of the nation and to the civilization of our age; and that legislation formed for its repression and extirpation should be enacted. The Federal Legislature has, therefore, passed this Act and the Federal Executive has affixed to it his signature.

"In regard to our religion or our eternal covenants we have no compromise to make nor principles to barter away. They emanate from God and are founded upon the rock of eternal ages. They will live and exist when empires, powers, and nations shall crumble and decay, and, with the help of the Almighty, we will guard sacredly our covenants and maintain our integrity, and be true to our God while time exists or eternity endures.

"Let us guard well our franchises, and in one unbroken phalanx maintain and sustain our political status, and, as patriots and freemen, operate together in defense of what few liberties are left to us; in the defense of the Constitution, and in the defense of the inalienable rights of man—which rights always exist and are above and before all constitutions—and thus to perpetuate to posterity the inestimable blessings of freedom, including the right to live, the right to be free, and the right to pursue happiness unmolested by any influence, power, or combination."

The "First Presidency" consists of three persons, John Taylor, who is president of the whole Church, "seer, revelator, translator, and prophet," and Joseph F. Smith and George Q. Cannon, counselors. The second of the trio is said to be the boldest, most aggressive man in the Church, the real inspirer of President Taylor. He is nephew of Joseph, the prophet, and son of Hyrum, the patriarch. To these three men is committed the temporal and spiritual welfare of the Church. The Hon. John L. Thomas, of Maryland, has been giving, in the *Baltimore American*, some interesting accounts of the feeling in Salt Lake City. He tells how the Mormons have planned to evade the legitimate effects of the oath:

"They [the First Presidency] thought the law was worth nothing, and that Mormon men and women who practiced polygamy would vote and hold office, as usual, and that all they had to do was to swear that they had but one wife, and, even if they had a score, it would be no sin, no perjury, and that the Commission had no power to find out the secrets of the Endowment House and could not prove or show to their own minds that either John Taylor, George Q. Cannon, Joseph F. Smith, or any other polygamous Mormon had more than one wife or 'celestial seal.' But the Commission has prescribed an oath, and these men and women have no doubt found out that the taking of the oath will not be conclusive of their right to vote; but that the Commission will take the testimony of non-Mormons and Gentiles as to whether they have not more wives than one."

He quotes from the Book of the Doctrine and Covenants to show how easy it would be for a polygamist to take the oath and be absolved from all sin or perjury. Speaking of the address, he says:

"The Gentiles or citizens of the United States who live in Salt Lake will tell you that these words are no bravado. They are not the sudden ebullitions of temper or mere manifestations of chagrin at the passage of the Edmunds Bill. If such were the case, the people could afford to smile at their ravings and look upon them as flecks of clouds; but they portend blacker and darker omens of what is to come in the near future, if the people of the United States attempt to go inside of their Zion and lay violent hands on their 'God-ordained' institution. . . . As the right to hold and have more than one wife is a part of their religion, any law interfering with this right is an abridgment of their right of conscience and any government that passes a law to interfere with this conscientious and religious right is not entitled to their allegiance, and, hence, they have a right and it is their duty to rebel against it. This is what it means and this is what it will come to before it ends."

SUPERINTENDENT JACKSON sends us the following about New York City missionary work: "From the very earliest period of church history in New York traces will be found of evangelistic efforts. Not to go back further than a hundred years, there are records of well-devised and comprehensive plans whereby Christian people sought to bring the Gospel to bear upon those who were living without church bounds and privileges. Coming on to fifty years, bringing us to facts within the memory of those now living, the lives of Harlan Page, Dr. E. W. Baldwin, and many others abound in statements of methods of reaching the neglecters of the sanctuary. The outcome of this evangelistic spirit of the Protestant evangelical churches is seen to day in this city in 118 mission chapels, where mission Sabbath-schools and Gospel meetings and various other evangelistic agencies are in active operation. The city mission work has so far commended itself to the confidence of Christian men that means are furnished without stint for its prosecution and development. Hundreds of thousands of dollars are annually given for the support of mission pastors, city missionaries, Bible-readers, and visitors. There has been a marked advance in the style and size and appearance of the buildings designed for city missionary work, as witness the new buildings erected for the Memorial Chapel of the Madison Square Presbyterian Church, East Thirtieth Street, near Third Avenue; the Calvary Chapel of Calvary Protestant Episcopal Church, East Twenty third Street, near Third Avenue; the St. Augustin Chapel of the Trinity Protestant Episcopal Church, East Houston Street, near Broadway. The New York City Mission and Tract Society, the oldest organized agency for city evangelization, has gone beyond mission stations and chapels, and now proposes the erection of commodious, attractive buildings, of ecclesiastical shape, to be known as churches, with all the ordinances and appointments of a regular church, as witness the De Witt Memorial Church in Rivington Street, near Columbia Street, the Olivet Church, in Second Street, below Second Avenue, and others. The executive committee of the City Mission, having the oversight and direction of this work, are fully persuaded, as the result of their observation and experience, that the church, with its ordinances, is the best agency for the order and permanence of city evangelistic effort. Of the 118 mission chapels 45 are established in suitable church-like buildings, with the ministry and the ordinances and the church government usually found in the regularly incorporated churches. The average expense of running a mission chapel is supposed to be $3,000 or $4,000 and the people who attend the mission chapel in many instances contribute one-half of this sum."

....The Canada Methodist Episcopal General Conference has been considering a report of the Revision Committee. The report recommended that presiding elders be stationed wherever advisable. Amendments were offered with the purpose of shutting up the "loop-holes" of the present system, which allow of "favoritism," and making the three-years' system absolute and to make the term five years. Also a motion was made to abolish the office of presiding elder. On the subject of Methodist Union, which is now absorbing the attention of Dominion Methodists, the General Conference passed resolutions hailing the proposal with joy, expressing a willingness to make reasonable concessions to secure it, and appointing a committee of eighteen to confer with similar committees of other bodies, and negotiate a union, if possible, with any or all the bodies.

....The "circular," to which many names have been subscribed, having reference to the nullifying of the action of the last Southern Presbyterian Assembly on fraternal relations, has been published. The signatures number 91, of which 38 are of ministers. Among these are the names of Drs. J. B. Adger, R. L. Dabney, R. K. Smoot, C. A. Stillman, J. L. Girardeau, Wm. E. Boggs, H. A. Brown, B. M. Palmer. The circular calls upon the presbyteries to express dissatisfaction with the basis of fraternal relations adopted at Atlanta, and to overture the next Assembly to instruct the fraternal delegates not to present themselves in the Northern Assembly until it shall take further action.

....The Age-to-Come Adventists believe in the restoration of the Jews to Jerusalem and have a missionary in the City of David, who is doing all she can to build it up again. In a recent letter she calls for skilled laborers to come to her aid.

"We want more of the right stamp of believers in Christ to mix with these Jewish refugees. I know the Lord will save the tents of Judah first, for specific reasons; but Joseph will be here, nevertheless, to furnish corn (the elements of Christianity) to save him from perishing."

....The National Unitarian Conference meets in Saratoga, N. Y., September 18th—22d. Among those who are to deliver addresses are the Rev. J. Page Hopps and William B. Carpenter, M.D., F.R.S., of England.

Missions.

SOME STRIKING FACTS ABOUT AMERICAN BAPTIST MISSIONS.

THE missions of the American Baptist Missionary Union had a very prosperous year in 1881—2. The number of missionaries was increased from 170 to 181, the Telugu mission receiving a heavy reinforcement. This mission now has 29 missionaries, an increase of 7; China has 25, which is a decrease of 1; Burmah has 96, a gain of 4; and Assam and Japan each gain 2. There are no foreign missionaries in any of the European missions. These are managed by native preachers, of whom there are 535, the greater number (350) being in Germany. The heathen missions have 663 native preachers, a gain of 20. Of these 190 are ordained. In this item the increase has been wonderful. Last year there were only 82 classed as "ordained." The number has, therefore, more than doubled. The great majority of this class are, of course, in the Burmah field, which has 128 (with 362 unordained), against only 31 the previous year. The same missions report 587 churches, a gain of 37 during the year. Burmah has 471, against 432 the previous year; Assam, 29; Telugu, 39; China, 40; Japan, 8. In the European missions there are 474 churches, making the whole number under the care of the Baptist Missionary Union 1,061.

The number of persons baptized falls somewhat below that of the previous year, which was an exceptionally good year for the Telugu Mission. There were 4,309 baptisms, distributed thus: Burmah, 1,651, a gain of nearly 400; Assam, 239; the Telugus, 2,168, against 3,029 in the previous year; China, 180; Japan, 76. The total of members is 46,017, a gain of 4,211. Of the members, Burmah has 23,488; Assam, 1,765; India, 13,903; China, 1,662; Japan, 185. The China Mission also includes the mission to the Chinese in Siam, which has 500 members. In the European missions the total members is 45,862, of whom Sweden has 19,929; Germany, 23,038; France, 735; Spain, 150; Greece, 7. This makes the grand total of members returned by the European and heathen missions 94,879. The expenditures of the Union for the year reached $291,130.

The report for Burmah notices the most encouraging event in the history of the Bhamo Mission, the baptism of nine Ka-Khyens and one Shan. The mission was established four years ago and has cost much in the sacrifice of valuable lives and in funds, and these converts are the first returns. The missionaries now feel that they have made a beginning, got some hold upon the people, and look forward with hope. Bhamo is an important station. The China Inland Mission has a station in the Yunnan Province, China, near to it. This completes a line of stations from India across China to the Pacific Ocean. The trade of Bhamo with China, already quite large, is increasing.

The Bassein Karens are sustaining missionaries of their own among the Ka-Khyens and have in contemplation a mission among the Karens in Northwestern Siam or Southwestern China. Two missionaries have made a trip to Northern Siam, on behalf of the Burmah Baptist Convention, and baptized seventy-three Karens, leaving some native preachers to carry on the work. Favorable indications are observed among the Khyens on the borders of Arracan, the tribes of Karennee and the Shan tribes of Siam and China. "At few times," says the report, "in the history of our missions in Burmah have there been so many and so favorable openings for aggressive work as now." There is great need of more missionaries. The missionary of the Karen department in Tavoy writes that the opportunity for work among the Burmans of Tavoy is slipping away, because there is no one to do it.

One of the most interesting occurrences in Burmah is the annual meeting of the Bassein Karen Association, which is advancing more and more toward independence and self-support and the true idea of propagating the Gospel among heathen tribes by native men and means. We cannot resist the temptation to copy from the accounts of the proceedings of the Association the past year:

"The church with whom we met have completed during the year a new substantial shingled chapel, of good dimensions; and for the meetings, as usual, built a temporary extension, about the size of the chapel itself. Even then it was not able to accommodate more than one-half the people in attendance. Notwithstanding the hardships of the present year—viz., loss of buffaloes by disease, nearly doubled taxes, about half and less than half the price of former years for rice, large loss of paddy, consequent on the heavy rainstorm—the association enthusiastically voted to raise during the year the nearly nineteen thousand rupees needed to complete the original amount voted for the school endowment fund, to sustain their mission among the Ka-Khyens, to give full support to the men whom they have sent during the year to the Karens of the country around the head of the Salween River, and also to supply the money necessary to improve their village schools.

"They also voted to begin Sunday-schools in each village of the district; a thing not so easy as it might seem, when we remember how few there are who are as yet qualified to superintend and teach successfully and the absence of all that we Western Christian peoples possess. These difficulties are disappearing, as quite a number of the Karens are getting a knowledge of English sufficient to enable them to use to advantage the helps to Bible study available in English; and, on the other hand, Brother Smith is fast completing his translation of the Commentary on the New Testament. I have printed and circulated a translation of the International Schedule of Sunday-school Lessons for the year. This, I think, will help them in making their study systematic and they take hold of them with zest.

"There certainly is at present an especial movement among the heathen, both Karens and Burmans, the earnest of seed sown in the past. One of our pastors and evangelists tells me that on his tours he goes into the Kyoungs or Poongyee Buddhist schools and preaches and prays for the good of the priests and their pupils. Formerly the usual result was either useless argument or ridicule; but now they listen attentively and especially to the prayers, often asking him to repeat, that they may write them down for their after study. This, again, is the more significant since it comes from Karens, who are not usually overscrupulous as to fruitfulness of spiritual work among the heathen Burmans."

The Garo Association in Assam is encouraged by a brightening outlook. The Garos took more interest in the proceedings of the Association than in previous years, and seemed to feel a greater responsibility. They propose to support a preacher who should spend his time among the heathen villages. The Association agreed to it, chose a man and an assistant, agreed to give them together Rs. 240, of which Rs. 200 was supplied at once. Two of the churches are, on their own volition, supporting lay preachers. One of them sends out two to the heathen of the neighboring villages.

School and College.

THE London *Society* gives the following description of student life at Girton, the college for women, at Cambridge, England:

"The plan is to have all the meals in the dining hall. Breakfast is supplied there from eight to nine, lunch from twelve to three, and dinner, which is, of course, a general meal, at six. Tea is sent to the students' own rooms. About four o'clock the cheerful rattling of teacups is heard in the corridors, and announces the arrival of the servant with a large trayful of cups. These trays are taken around to all the students' rooms, and also to the lecture-rooms, where the combination of tea and study forms a peculiar feature of Girton lectures. Four o'clock is an important hour at Girton, and one that is not willingly missed by students. Those who are absent from their rooms for a short time generally leave a notice on their doors, asking for a cup of tea; and another notice that may frequently be observed when walking along the corridors is: 'Please see to my fire.' 'Engaged' is also put up by busy students, who are anxious not to be disturbed. The morning hours are, of course, the best working hours. From nine to one is the usual working time, one being the favorite hour for lunch. Nearly all the lectures at Girton are given in the afternoon, and the hours between two and six are generally divided between lectures and tennis or walks. But some students have some completely free afternoons, which they can devote to expeditions into Cambridge or long country walks. Lectures in Cambridge are given in the morning, and to these the natural science and history students go. Most mathematical and classical lectures are given at Girton. Nine o'clock in the evening is the time which public opinion fixes as the right moment to leave off work. Of course, this is not always possible; but, as a rule, it is the sociable hour and the time for tea parties. Trays, with materials for tea, coffee, or cocoa, are sent around to the rooms, and, as every one has a kettle of her own, tea can be taken at any time; and this is generally a social meal, which two or three friends partake of together, enjoying the luxury of leisure after work. Once a week a practice is held by members of the choral society, who usually give a concert at the end of the term, to which friends are invited. There is also a debating society, and an institution peculiar to Girton—a ladies' fire brigade, 'womanned' by the students, in Cambridge parlance. This was first thought of when some small fire-engines were presented to the college; and some of the students, after receiving due and formal instruction, taught the many details of pumping, passing buckets, carrying in mysterious knots, etc. to the rest. The institution continues to flourish and to hold weekly practices."

....In Cincinnati, on August 24th, the Wesleyan Female College was sold by the sheriff, to satisfy a debt of about $75,000. The property was appraised at $117,000. The Rev. Dr. J. M. Walden, of the Book Concern, bought it for $78,133.34, being two-thirds of its appraised value. He was selected by the trustees of the College to bid it in. The trustees have decided to elect the Rev. Dr. W. K. Brown and his wife, Mrs. McClellan Brown, as president and vice-president of the College for 10 years and to open it during the present month. More than $60,000 have already been raised by subscription, which, with the available assets of the College, will liquidate its debt.

....The Indian University, established in 1880, at Talequah, the capital of the Cherokee Nation, has made a very encouraging growth. During the past year there has been an enrollment of 68 students, as follows: Cherokees, 53; Delawares, 5; Choctaws, 2; Ottawas, 1; whites, 7. Among these there are 26 preparing to teach and 4 for the ministry.

....The increasing number of technical schools in England marks the decline of the apprenticeship system. One of these schools has just been opened at Bradford and another will shortly be erected and fitted at Bristol, at a cost of $200,000.

....Prof. Lippincott, of Dickinson College, Pa., has just returned from a trip among the Indians, and brings with him thirty-three boys and twenty-seven girls for a five years' course of study at the school in Carlisle.

....The London School Board has in its discussion of the question of offering gratuitous education reached the point of specifying several schools in which the experiment might usefully be tried.

....The annual session of the American Association of Instructors of the Blind met in Janesville, Wis., on August 15th, a large number of delegates being present.

....During the year 1881 the primary schools of France gave instruction to 5,049,363 children of both sexes, an increase of about 100,000 over the previous year.

....Spanish is being taught in the evening classes of the San Francisco schools. The salaries of the teachers have not been reduced, as contemplated.

....In Ohio there are 17,274 more boys than girls within the ages prescribed for attendance in the public schools, the total number being 362,825.

....The University of Kansas, founded at Lawrence, in 1859, has eighteen professors and 450 students, is prosperous and well equipped.

News of the Week.

DOMESTIC.

ON Monday last the jury in the Star Route cases at Washington brought in a verdict of guilty as to Miner and Rerdell, and one of acquittal as to Turner and Peck. As to the others, they were unable to agree. The jury were discharged and application was made on behalf of Miner and Rerdell for a new trial.

....Eleven cast iron coffins, which are to be used in transferring the remains of Lieutenant De Long and his companions, who were lost during the "Jeannette" Arctic Expedition, have been sent to Europe, where they will be carried to Siberia, to meet the bodies, which will be brought thither on sledges.

....About twenty thousand men took part in the labor demonstration and picnic under the auspices of the Central Labor Union in this city, on Tuesday of last week. At Wendel's Elm Park, where the picnic was held, addresses were made.

....Alderman Harry O. Jones, of Brooklyn, has been refused a reopening of the judgment against him for about $250,000 alleged to have been received by him from George A. W. Stuart.

....The death in Newport of a young son of Mr. H B. Auchincloss is attributed to Asiatic cholera, which is thought to have been caused by the unsanitary condition of the place.

....Engineer Melville, with Niros and Windermann, of the "Jeannette" crew, are expected to arrive from Europe this week, and a public reception will be given them.

....One hundred and twenty-three of the 500 mules for the use of the British army in Egypt have been shipped on board the steamer "Castalia."

....The British and American rifle teams are now in daily practice at the Creedmoor range, on Long Island, preparing for the international rifle match.

....The Commissioners of Emigration have agreed to a form of contract with the Secretary of the Treasury for the maintenance of the department.

....Trouble is threatened with the Cheyenne Indians, who are reported to be still moving north through Colorado and Kansas.

....The Republican and Democratic New York State Conventions will be held next week, at Saratoga and Syracuse.

....Yellow fever is still spreading at Brownsville, Texas, and Governor Roberts has made an appeal for aid.

....The Nevada Republicans have nominated Enoch Strother for governor.

....The Tariff Commission is now sitting in the Western cities.

FOREIGN.

....A severe engagement between the British and the Egyptians took place at Kassasin, on Saturday, the fighting lasting for about six hours, when the Egyptians were repulsed. There was also an encounter at Meks between the British and Bedouins. Firing has been heard in Alexandria in the direction of Lake Mareotis. The British loss in the engagement is placed at about eighty killed and wounded. The Khédive has given orders for the abolition of punishment by torture. Turkish officials have submitted a fresh draft of a military convention, which it is thought will be signed to-morrow. The Sultan has finally denounced Arabi Pasha and given his support to the Khédive.

....The Russian minister of war has been injured by the fall of a bridge at Ishara, over which the Emperor and Empress had passed a few seconds before.

....It is reported that Germany has advised the Porte to use moderation in dealing with the Greek frontier question.

....The death is announced of the Right Hon. Sir George Gray, secretary for the British Home Department.

....Further trouble is apprehended between the Albanians and the Montenegrins.

....The King of Corea has been restored by the Chinese.

....The cholera epidemic is spreading in Manila.

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The Independent.

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NEW YORK, September 14th, 1882.

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HOW TO PROMOTE CHRISTIAN NURTURE.

"FORM Societies of Christian Endeavor" replies the Rev. Frank E. Clark in the contribution which we print to-day under his name. This is also the reply of the author of the following communication:

"How may the young be best reached and trained for the cause of Christ is a question of perennial interest to the Church.

"One agency, among others, which endeavors in a modest way to answer this question, is the Young People's Society of Christian Endeavor. Established nearly two years ago, in Williston Church, Portland, Me., similar societies have been organized in many churches of all denominations and much good has in many cases been accomplished. This agency seeks to make child-religion a natural, sensible matter, encourages frequent confession of Christ, and enables the pastor and leaders of the church to know just how the young converts progress. A conference of these societies has been formed, and it is hoped that by means of circular letters and in other ways each society may be rendered helpful to all the others. To this end all those who have entered into this special phase of the work or who intend to do so are invited to communicate with W. H. Pennell, Esq., Portland, Me., the President of the United Conference."

To all this we add a few points.

(1.) We have an undisguised sympathy with both of these communications. The cause is a good one. Christian nurture is as old as the Church and will live as long as the Church. It has been a need, it is a need, and it will be a need. We want it, must have it, and die daily without it; but how are we to get it?

(2.) We are afraid of The Society plan. That is the standing American way of doing things, to get up a society and have grand co-operative action; but this is a case where one may be better than many and co-operation not so good as operation. Fill the country with societies, and nothing would be done until individuals began to do their individual duty. Why not begin in this way? A great society will not create opportunities. Good sense, a pair of open eyes, and a faithful heart make the best Society of Christian endeavor in the world. Get your little world around you and begin operations at once. Have your circles, your meetings, your little societies. *The* Society for carrying on so simple a duty is pretty sure to be all society and very little Christian nurture.

(3.) As far as association is needed, the church is all that is required. What is the church good for, if not to guide and support Christian nurture and to call out Christian endeavor? It furnishes every required opportunity, and the use of its agencies will not require a multiplication of agencies nor an increase of machinery. If organization is required, there is every chance in the world to organize through the church. If direct action on the young is desired, it can be done through the church. If there is need of an improved public opinion among Christians, the shortest path to reach them by is the church. And, moreover, the surest way of ruining the church and of taking all its life, power, and usefulness out of it is to remove from its agency just such departments of work as this. Such a plan is a sort of plundering of the church of the most profitable parts of its business.

(4.) Young people should not be crowded too far, nor too fast, nor into a kind of mature work they are not fit to do; to exhort and preach when their minds are callow and their judgments unformed. It is comparatively a small matter that their work is poor. We have learned to care less for that. The great thing is that it hurts the young workers and, instead of giving them nurture, burns them out. Their Christian zeal gets burned out by the time they reach the age when they need it most. And when they get old enough to be men, either the heart and life of their piety is worn out or they have dried up into a sort of *little-manishness*. They have not grown and cannot grow; but are set in a mold for the rest of their days, and the mold is a small one.

The sum of it is, we want the Christian nurture and the Christian endeavor, but we want them writ small and not in capitals. We do not object to societies, but we are afraid of The Society of Christian Endeavor. Write and speak, preach and pray, bring together your pastors' circles. Consecrated individualism is the line of power. Private faithfulness and private intelligence, private Christian ingenuity, *wide-awakeness* and steady pressure are the surest and healthiest method.

The temper of the times does not incline young people to take kindly to the Christian nurture that is best and healthiest for them, nor, indeed, to any Christian nurture at all. We cannot help it; we cannot fight the nineteenth century; but we can wait and do the best we can. It is much to have right ideas ourselves and slip them in when we can. There is a tremendous good at the bottom of this busy, rushing age. "Shall we receive good at the hand of God and shall we not receive evil?" There is a way out of all the incidental evils that come upon us in connection with every great good, and, surely, this is no exception. Happily, in the nineteenth century, and in the twentieth, when the sun shines it will be light and where a Christian man lives there will be a society of Christian endeavor and of Christian nurture in full operation.

PRESIDENT ARTHUR and his Cabinet very naturally desire that the State of New York should be Republican this Fall. Let us, then, say to the President that the best way for him to secure this result will, in the matter of the Republican candidate for governor, be to keep his hands off and let the Republicans of this state settle the question for themselves. Any attempted interference on his part, by the use of Government patronage, will to the last degree be offensive to a majority of Republican voters.

"LIBER AMORIS."

WHETHER the poets of America, as a class, have devoted themselves to the composition of love poetry escapes our immediate recollection; but, if they had done so to any great extent, we think we should have remembered the circumstance. They have certainly written nothing like the sonnets of Sidney, Shakespeare, or Spenser, the "Sonnets from the Portuguese," of Mrs. Browning, or the impassioned lyrics of Burns. Mr. Bryant did in his younger years pen one or two pieces of which love was the apparent motive; but they were singularly frigid. Mr. Longfellow avoided on principle the expression of his purely personal feelings in verse, and it did not come within the range of Mr. Whittier's vehement sympathies and principles. It is absent, of course, from the airy fantasies of Dr. Holmes; and, if one finds it in Poe, it is because he insists on putting it there, for it does not exist in his "Helens" and "Annabel Lees" and "Ulalumes."

Bearing these facts in mind, the beginning in THE INDEPENDENT of a series of a dozen short poems by so distinguished a poet as Mr. R. H. Stoddard, under the general title of "*Liber Amoris*," will probably be regarded with considerable interest, for he has not hitherto ranked among those who have obeyed the injunction of the Muse, and looked in his heart and written. Perhaps he has not done so now, but only seemed to do so; for who can say, after all, that he is celebrating a woman, and not a shadow? The most real of Byron's poetic loves, Thyrza, has never been discovered, for the reason, no doubt, that she never existed. Whether the Muse of Mr. Stoddard's poems is equally intangible is a problem which the poems themselves may solve and which we leave to the sagacity of our and his readers, who will find them hereafter in successive installments. But, whether they come from the heart or the head, we are sure that they are gems.

SENATOR HILL'S LEGACY.

SENATOR HILL, of Georgia, as is well known, recently died from a cancer of the tongue, which not only destroyed that organ, but extended its ravages to his throat, rendering him for weeks unable to speak or swallow any food without artificial assistance. The Senator was a sufferer to a most appalling degree; yet, being a Christian, he accepted his situation with devout cheerfulness and patiently and hopefully waited for death to come to his relief. No part of his life so conspicuously illustrates the fact that "the Christian is the highest style of man" as that which he spent in the sick-room, battling with disease in its most fearful form and confronted by inevitable death.

The Senator made his will, giving to his wife and children his earthly possessions. One of the items of this will reads as follows:

"I now give and bequeath to my wife and children that which some of them now possess, and which, I assure them, in full view of death, is far richer than gold and more to be desired than all human honors. God is a living God, and Christ came into the world to save sinners. I beg them to have faith in Jesus, for by this faith alone can they be saved."

We commend these words to the thoughtful consideration of our readers and would be glad to impress them with their significance and weight. Whatever they may think and however they may feel in life and health, when they come to the contemplation of death, as an event near at hand, they will be sensible of wants which no human power can meet. They can neither alienate their own natures nor suppress anxious questions in respect to the future. Dying, in its changes, in its mysteries, and in its possibilities, is an awful event, and it is not in human nature to play the Stoic when passing through it. There is a profound truth in the remark of Dr. Young: "Fools men may live, but fools they cannot die."

That which every man needs to bridge the chasm of death and make his passage over it cheerful and hopeful is religious faith—faith in a future life; faith in the God who made the world; faith that trusts the soul with its stupendous interests to the care and keeping of this God. This is the common want of all the race, and to meet this want, whether as anticipated by thought or felt in fact, God has revealed himself to men in the person of Jesus Christ and in the gracious pledges of promise through this Christ. Whether we shall be enabled to retire from this world cheered and animated by a good hope for the next world, or whether the sun of life shall, at last, go down in gloom and darkness, will depend upon our relation of thought and feeling toward the biblical Christ. His office is that of a personal Saviour in behalf of all who sincerely believe in him and accept him in this character, and that, too, from the moment in which they thus believe. That all men need such a service as he proffers is as evident as their own existence. We do not see how they can dispense with this service, and elsewhere we find its equivalent.

Senator Hill was exactly right when he caused to be written in his will the declaration that "Christ came into the world to save sinners." This is exactly what Christ said of himself, and what Paul said of him, adding that the saying is "worthy of all acceptation." Science is very good in its place; yet it never taught a sinner how he can be saved. It never brought life and immortality to light, and never conforted a soul trembling on the brink of eternity nor assured that soul of the favor of God. The moment thought projects itself into the purely spirit-realm, mere science, with its telescope, its microscope, its laboratory, its chemical analysis, its generalized facts, and its material empiricism, is as dumb as a statue. It makes no response and affords no light. It is just here that Jesus, who is the master and the monarch of the spirit-realm, steps in and says to an anxious and needy world: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He gives faith an opportunity to spread its wings and fly far beyond the utmost reach of science.

THE FOSSIL FOOTPRINTS.

AMERICA seems to be the land of footprints. It is true that fossil tracks have been found in England, Scotland, and Germany, but nowhere have they been discovered in such abundance and variety as in the estuary muds of the Connecticut hardened into sandstone. Pennsylvania also has supplied her foot tracks of the Carboniferous period, and here and there a stray fossil print has been found in other places. Some magnificent collections adorn our cabinets, of which that made by Dr. Hitchcock, for Amherst College, is the chief.

America has just supplied a new footprint, which promises to eclipse in interest all that have gone before. It is said and believed to be that of a man, and is found in a Tertiary sandstone of the latest date, that of the last glacial period, probably, in Carson, Nevada. Accompanying it are tracks of the mastodon and other animals of the period. They are found in quarrying what was the bed of an ancient estuary and occur in regular series. To the superficial observer the tracks appear to be unmistakably human. They are clearly rights and lefts, turn outward, are of about the right length and stride, and seem unmistakably made by a biped. They are remarkable, however, as showing no toe-prints and as showing an unexpected straddle from right to left, as the man, if such it was, walked. If it be a human track, the foot was clothed in large and wide rawhide or wooden sandals, which compelled the wearer to carry his feet wide apart, which tendency might be increased by walking in deep mud. Professor Le Conte, a conservative geologist of the first rank, who has carefully examined casts of the tracks, cannot explain them in any other way than by supposing them to be human, but still prefers to hold his conclusion in suspense until other tracks have been opened in the quarry. The only other possible supposition is that the tracks were made by a quadruped whose hind foot covered the track of his fore foot. But Professor Le Conte says that he knows only two animals that could make a track at all resembling these—namely, the bear and the mylodon, a gigantic ground sloth, and it is difficult to regard them as made by either of these animals, because of the absence of claw-marks. He prefers to await more evidence before coming to a conclusion.

And so do we. This is not, however, the first evidence we have of geological man in America. The discoveries of flint implements near Trenton, N. J., in gravel of the same glacial period as mentioned in Mr. Dawkins's presidential paper on the antiquity of man, which we publish this week, would render such a discovery as the present not improbable. If, however, the footprints at Carson should prove to be genuinely human, they will afford an evidence of the antiquity of man of the highest value, as there can be no question either of fraud or that they were contemporaneous with the sandstone rocks. A great difficulty hitherto with remains found in caves and gravel has been to convince doubters that they were not introduced at some later period. We can hardly doubt that it will be found worth while to make very extensive explorations of the locality. A single track a little out of line might show the mark of a forefoot not quite covered by the hind foot, which would prove the animal which made it to be a quadruped and not a biped.

FAITH CURES.

We publish in our correspondence columns of this week a speech recently delivered by Dr. Spear before a meeting of ministers, at Saratoga Springs, on the subject of faith cure. The subject was the theme of discussion at three successive meetings. At the first of these meetings Dr. Eddy, of Detroit, opened the discussion in a somewhat elaborate speech and took ground in favor of the faith-cure theory. At the next meeting Dr. Spear delivered the speech referred to.

The essential point involved in this theory is whether diseases of the human body can, in this age of the world, be cured and are cured by faith and prayer, independently of second causes ministering to the result. If this be a fact, then the cure is effected by a miracle, and the miracle is wrought by a special exercise of God's power, in answer to the prayer of faith. The cure must be miraculous, since nobody pretends that prayer in itself, no matter how earnest or what amount of faith may be exercised, is a natural method of curing disease, and that, like medicine applied to or taken into the body, it operates and produces its effects under the established laws of Nature. If A prays for B, who is dying with a cancer, and the praying cures the cancer, then the result must be due to a special interposition of God's power, in answer to the prayer, and not to any natural effect produced upon the cancer by the praying; and this manifestly embodies the essential idea of a miracle.

The faith-cure men claim the power to work such miracles by prayer and claim to have wrought them. They hold such relations to the Deity that, in answer to their prayer, he steps out of the ordinary course of his providence and cures disease by a special action of divine power, and that, too, independently of second causes. They profess to know this beforehand if the prayer of faith is made, and, when the cure is effected, they also know that it is in answer to such praying. If the praying fails of the result, it is because the proper faith was not exercised, and not because the theory is built on a false assumption. If the whole Church were only of the mind of these faith-cure men and had the same faith in God and the same power with him that they have, then faith cure would not only be the common doctrine, but also the common experience of the Church. It is simply a low grade of spirituality that prevents the continuance of miracles in and with the Church in this form.

Theoretically we have no objection to this doctrine—which to the well-informed reader of history is by no means a new thing under the sun—provided it is proved to be true by the Bible, or by experience, or by both. We are ready to believe it the moment it is established as a fact; and until it is so established by its advocates we think it safe to give them further time and wait for further light. We do not deny its possibility, since we believe in a God who can work miracles whenever and wherever he pleases. What we want and fail to find, either in the Bible or out of it, is the evidence that God now miraculously cures disease in answer to prayer.

On this question of fact we invite our readers to note the eight propositions which Dr. Spear presents in regard to it, not omitting to read the classification and characterization which he gives of the faith-cure school. It will be time enough to receive the doctrine when it is proved by adequate evidence, and until then we think it best for Christians who desire to keep possession of their common sense to act upon the principle of proving all things and holding fast to that which is true.

Editorial Notes.

That there has been bribery of the jury in the Star Route case few people will doubt. As we write, it is only known that Miner and Rerdell are convicted, Turner acquitted, and that as to the others the jury is unable to agree. That is, Brady and the Dorseys, the very keys of the conspiracy, without whose guilt or the guilt of Brady, at least, it is impossible that any one should be guilty of conspiracy, these rich men have escaped by a hung jury, some of whom, we fear, ought to be hanged; while two of their tools, two men who never could have made the conspiracy charged have been convicted. We know that there have been attempts, gross and acknowledged attempts at bribery. The judge has announced the fact and it is beyond question. The abominable outrage of the attempted bribery becomes almost certainly a successful outrage. The majesty of justice is ignominiously thwarted by money. As Judge Wylie says, the decent treatment of such harpies is to shoot them on the spot, or, at least, to spurn them with the foot. But we are not quite helpless. We hope that, at whatever expense to the state, the men who have escaped will be brought before another jury, more carefully drawn and more completely guarded, and that another chance may be given them to pay the penalty which they have now escaped. We speak strongly. We feel strongly, for good-bye to government if money can buy off justice.

The Council at Quincy, Ill., called for next Tuesday, will be of great importance as giving the first clear indication how Western Congregationalism regards the more liberal views which have secured recognition, though not always without a struggle, in the East. Mr. Thayer, the invited pastor, having been advised by the previous Council to call a larger one, his church has joined with him in calling a Council, the call for which we have seen. There are fifty-four churches and twelve individuals invited from nine states. None have been invited who acted as members of the previous Council. Of the twenty churches in these nine states, having a membership of over four hundred and now with pastors, fifteen are invited. Both of the Interior Congregational seminaries are represented—Oberlin by the president, Chicago by two professors. The college churches of five Congregational colleges are invited and professors from two others. Eight of the sixteen moderators of the Illinois State Association, now living in the state, are invited. The twenty churches invited from Illinois represent one-fourth of the membership of all the Congregational churches in the state—246 in number. Among the churches invited are the four largest in Iowa, four largest in Wisconsin, three largest in Michigan, five largest (next to Dr. Goodell's, which was on the previous Council), in Missouri, two largest in Minnesota, two largest in Indiana, and the largest one in Ohio. The question is fairly presented the Council in the letter-missive, which says:

"The question of liberty within Congregational lines which was raised by the action of the former Council is one which we hope to have answered according to the light and wisdom of this large representative body of Congregationalists of the Interior."

We hope all invited, whichever way their opinions incline, will be present.

Bishop Seymour, of Springfield, Ill., has a comfortable sense of the singular importance of the Protestant Episcopal Church in the United States, though we notice he does not call it by its name. Is he ashamed of it? He says:

"Brethren, our position in this land is one of tremendous responsibility. We cannot exaggerate it. We are put in trust of so much that, if we prove derelict and faithless, we bring spiritual disaster and ruin upon our whole country. We are the *one Holy Catholic and Apostolic Church* in this land. To our hands are confided the divine polity, the deposit of faith, the treasure of the mysteries of grace, the prayers of the apostles in the pure and primitive liturgy. We have these unsearchable riches in possession not as a reward of merit. God only knows why we have them. We are no better than others who are destitute, in spiritual poverty, strangers, and wanderers. It is God's free gift to us. It is his election, choice of us, to be the recipients of his good things, and his *best* of good things, that we may dispense them to others."

Certainly, let the good man and his Church dispense them. Nevertheless, should he and his "prove derelict," we humbly trust that there will be found some others, not so rich, perhaps, in "the divine polity" or the primitive liturgy, who will save the country from utter "spiritual disaster and ruin." Some might say, plainly, on reading such an ingenuous outpouring as is found in the extract above, that Bishop Seymour is an ignorant and conceited bigot. We prefer to keep our thoughts to ourselves.

The Lutheran tells of a novel way of raising money for church purposes, which we cannot commend, except on the theory on which excuse is made for some German Moravian customs—namely, that such is the habit of the people and allowance must be made for people educated on different ideas. A Lutheran church in this country wanted a bell and did not want to pay for it. There was nothing peculiar about that, for it is quite a common thing for those who run the finances of a church, instead of putting their hands in their pockets and paying the Lord's bills, to try by some roundabout way—fairs, lotteries, etc.—to ask the Devil to pay the expenses of running the Lord's work. They are apt to find by and by that there is the Devil to pay in a very serious way. This particular Lutheran church, however, had canvassed all the plans they could imagine to make the Devil pay for their bell; and finally they hit upon the following, which really takes the palm. In each of the taverns and saloons in the vicinity of the church they put a little safe, with an opening to receive coins, and marked "For the church-bell"; but they knew that this alone offered no great inducement, but only the opportunity to give. So they offered that the proprietor of the saloon in whose safe the largest amount of money should be collected at the end of a given period should be presented with "three dozen cut-glass beer-goblets, with his name cut on them." This was a fine success. The young men and old flocked into the rival saloons, drank beer to the delight of the proprietors, praised the Lutheran Church, and went home boozy. When the banks were opened, it was found that $108.66 had been collected, and the saloon which had collected $23.12 received the three dozen cut-glass beer-goblets, with the proprietor's name cut on them, and was announced to the congregation on Sunday, we presume, with words of hearty gratitude and praise, in the presence of the jolly patrons, who retired from the church to the saloon, to talk about how handsomely the *Prediger* acknowledged their generosity and to boast over the rival saloon across the street. The bell will come in due time, and every Sunday will ring out its praise of good God and good beer. And the Devil will have had his pay.

With all our respect for the senior editor of *The Presbyterian Review*, we cannot help seeing that he has put himself in a strange position. A new way for an editor to increase the circulation and influence of a review, especially in a very orthodox body, like the Presbyterian, is to publish in the religious papers his personal impression that some of its articles are "untrue and dangerous." A new way for an editor to escape criticism for the admission of such articles and to exalt his editorial function generally is to confess that he is so bound by the "disagreeable conditions of a present partnership" that he cannot help himself. And a new way to get prestige for one theological seminary, in a denomination like the Presbyterian, is to suggest that these untrue and dangerous opinions, which have crept, like Egyptian frogs, into the *Review* in question, are also taught "in certain other seminaries" in the same denomination. All which ways and devices, with several others of like character, are exhibited in the card of Dr. A. A. Hodge, published in *The Examiner* and recently noticed in our columns.

Dr. S. T. Lowrie has found an indorser of his slanderous attack, in *The Presbyterian*, upon Union and Lane, in the person of Professor Kellogg, now teacher of theology in Allegheny Seminary, the institution from which the former gentleman is understood to have retired by request. It strikes us that this endorsement comes with ill grace from one who, during his brief career, has given no public evidence of extraordinary theological ability, except as his premillennian notions may prove him to be an accomplished exegete. The fact that Dr. Kellogg has been permitted freely to air his own heresy on this latter subject in the pages of *The Presbyterian Review* (a heresy which is in direct antagonism to the Presbyterian Confession of Faith) is one which would have deterred most men, possessing a delicate sense of propriety, from meddling much with this controversy respecting the alleged heresy of others, published in the same magazine. Perhaps he judged it prudent to assure the Church that his institution, however out of line on the Premillennium, is all right on these disputed points of biblical criticism. If we were compelled to choose between the teaching of the articles which Allegheny so zealously repudiates and the heresy which Allegheny, in the person of Dr. Kellogg, inculcates, we would unquestionably prefer the former, as far less likely to work practical mischief to the Church and to her work in the salvation of the world.

A very curious discovery attended the opening lately of a Buddhist mound, or "tope," seventy feet across the base and thirty feet high, at Bassein, near Bombay. Fortunately, it had never been opened before and its contents were quite undisturbed. A passage having been cut through the mound, there was found in the center and about twelve feet below its top a brick chamber, about two feet nine inches square. Inside this chamber was a round stone coffer, a foot high and two feet across, consisting of two closely-fitting disks, which were hollowed so as to make a circular cavity, eighteen inches across and ten inches deep. Inside the coffer was a copper casket, six inches high and wide, surrounded by a circle of eight copper images of seated Buddhas, each about six inches high. Inside the copper casket was a silver one, imbedded in gold flowers, glass beads, and precious stones; inside that a stone one; inside that a crystal one; and inside that a little round dome-topped gold box. In the gold box, covered with gold flowers, as bright as the day they were laid there, were thirteen little shreds of earthen ware, in honor of which all this labor had been taken. They are, beyond question, precious Buddhist relics, and were stored away thus carefully to mark some successful relic-raid into Northern India, when relic-raiding was a favorite form of chivalry among Buddhist knights. It is confidently believed that they are chips of the "true" begging-bowl carried by Buddha. Fortunately a silver coin was found among the gold flowers and gems surrounding the silver casket, which is believed to belong to the latter half of the second century A. D. The Buddhists were great Christians in their reverence for relics.

A specimen of a "faith cure" is given in *The Christian at Work* by the Rev. S. L. Gracey, a Methodist minister and a brother of J. T. Gracey, D.D., who is a considerable writer on foreign missions. Mr. Gracey first tells us a little about Dr. Cullis, of Boston, from which we learn that he is an educated and cultivated regular practicing physician, that he has a Consumptives' Home in Boston, with accommodations for eighty patients, a Spinal College for those suffering from spinal diseases, a Cancer Home, a Faith-Cure Home, and various other missionary establishments, at home and abroad, for whose support the Lord provides, though "nobody is asked to give anything." Mr. Gracey's wife had been suffering for four years from "an internal organic disease," which had rendered her almost helpless most of that time. For nearly a year she had been under the very best medical treatment at one of our best sanitariums in New York State. On their removal to Boston, it seemed to be impossible for her to leave home and their church work for further necessary treatment, and she sought aid of the ablest physicians in Boston. She became worse and worse, and was almost in despair of ever being able to do any more work, either in the church or for her family, when a friend persuaded her to go and see Dr. Cullis. She was full of prejudice against his work and thought it almost presumptuous and fanatical to think of being cured simply by faith in God and in answer to prayer without secondary means. Dr. Cullis finally talked her over, by discussion of the Scripture promises, until she gave up her prejudices and acknowledged that faith cures are scriptural. Then he knelt and prayed with her, and said: "And now, O Lord, according to thy literal command by thy servant James, I anoint her with oil in the name of the Father, and of the Son, and of the Holy Ghost." And, placing the tips of his fingers in a small salver of oil, he touched her on the forehead. Waiting a moment, he continued the prayer: "And just now we claim the fulfillment of thy promise. Give this thy servant perfect and complete healing for Jesus's sake." Immediately "a strange sensation thrilled through her entire being like an electric shock, felt in every muscle, nerve, and fiber of her being, and she at once arose, saying: "Doctor, I'm healed." He responded:

"'Praise God from whom all blessings flow.'

"Now, remember, Mrs. Gracey, no more medicines. Take off and throw away all mechanical supports. Use no more medicines trust all the time in God, and confess what he has done for you." She walked to Tremont Street and took the cars for home. She went there in a private carriage from a bed of sickness and severe suffering, almost unable to sit up for an hour and never free from great pain; unable to walk a block in the street or go up or

down-stairs without lying down for a long while afterward, to regain her strength and be restored to even moderate suffering. She came home cured and has been for two years since "as entirely free from that trouble and as active and smart as a girl of eighteen." All this is a very nice story. The weak point of it is that we do not know that the "organic disease" was really such, or, if such, that it was not merely a symptom of a hysteric or nervous condition. The evidence of that is not given, and we are not told why prayer does not as immediately cure Dr. Cullis's consumption and cancer and spinal decease patients. Those diseases seem to resist modern faith.

Of curious interest are the discoveries of a Singapore correspondent of the London *Times*. All but one of them have an antiquarian flavor; but this one is certainly ingenious. We know not whether "a correspondent" is a merchant engaged in the opium trade; but he has certainly become aware that missionaries have taken a strong anti-opium attitude, and he has made it his business to ascertain the *why* of their opposition. He does not seem to have considered that moral or philanthropic motives may have moved them. He preferred to seek for motives of another kind, and he has found them, as an ingenious mind was bound to do. He says their motive in starting the anti-opium agitation is to conceal their own failure. "Whether in India, China, or elsewhere, the failure of the missionaries, according to their own standard, is uniform and complete." We seem to have heard this before. This discovery used to be made quite often formerly. And it used to be shown quite as often that it was rather an invention, a mirage; but it did not prevent new discoverers from coming forward. This latest discoverer is, perhaps, the most wonderful of all. He finds that the "missionaries do not make converts." They are a poor lot, not representing even the best of the rank and file at home, men of small caliber; they present Christianity in the "form of a thorny paradox," in fact, Christianity is but "a small ingredient" of their sermons; their success is "altogether undesirable"; the excellence of the heathen religions is not recognized; there are only an insignificant 900,000 of nominal Christians in India and only "500,000 historical Catholics" in China. Finally, the converts are of the lowest class and their Christianity consists of a "few forms added to the substrata of the old superstitions." It is not worth while to offer comments on this silly trash. It is a curiosity, however, and perhaps as such the *Times* printed it.

In respect to the Sunday question which enters into the election campaign of Ohio, Senator Sherman, in his recent speech at Columbus, summed up his views and those of the Republican Party in that state as follows:

"The Sunday law must either be enforced against the liquor-seller or it must be abandoned as to all other employments of life. The people of Ohio must now determine whether liquor may be sold on Sunday and whether all business vocations and employments of life may be pursued freely and without let or hindrance on that day. It would be infamous for the law to deny to the mechanic, the artisan, the trader, or the laborer the right to earn his daily bread on Sunday, and yet allow with impunity the open exposure and sale of liquors of all kinds on Sunday, as well as week day or night. It is not advisable for those engaged in this business to force this issue. A tolerant public opinion may wink at violations of Sunday laws or liquor laws; but when this violation is demanded as a right, in disregard of a day of rest that is sanctified to the religious and is deemed wise by the legislature, they will create a reaction that will lead to injustice. I don't want to see this made a political question; but, if it is, I am in favor of the ways of our fathers—of the sanctity of one day of rest, when the secular employments of life may be suspended and each for himself may worship or rest, sing or pray, or wander in the woods, or gather around the hearthstone with the children and the old folks, to spend the Sabbath-day according to their faith and their conscience."

The point involved is exceedingly well put. Unless the people of Ohio purpose to abandon the day of rest altogether, they should see to it that liquor selling has no more privileges on that day than any other business. The suspension of secular occupations and employments should extend to all of them, excepting only works of necessity and mercy. This is the Republican position and it is clearly right.

The Boston *Advertiser* contains a letter from Congressman Crapo, of Massachusetts, on the subject of political assessments, which has the right ring. We quote as follows:

"I am utterly opposed to the assessment of officeholders for political purposes. There can be no political exigency which will justify a compulsory demand upon them for money or other aid in carrying on elections. There are obvious reasons why the solicitation for contributions by members of Congress or by authority of a congressional committee from employés of the Government is specially objectionable. The influence which members of Congress may be supposed to exert under the present system in making appointments to office gives to their circular a peculiar significance. While a simple request from proper persons to officeholders and other citizens to aid in meeting the legitimate and proper expenses of a political campaign cannot reasonably be objected to, any form of application which, even indirectly, is or may be felt by the officeholder to be compulsory is censurable."

This is placing the matter in exactly the right light. Officeholders, of course, like all other citizens, are privileged to give whatever they choose for political purposes; but when they are asked to give under circumstances that imply a virtual compulsion and are constrained to give, rather than do worse, as has been the general fact with the system of political assessments, then the giving is compulsory and oppressive. Why are officeholders selected for these assessments and hunted up as a class throughout the United States? Certainly, not because they are rich men and have a plenty of money to give, but because they are officeholders and will be likely to feel the pressure of their own situation. This the political taxgatherers understand, and this power they mean to use for their own purposes.

Judge Wylie last week, after Attorney-General Brewster had concluded his argument in the "Star Route" trial, said that several members of the jury had informed him of attempts to bribe them, and that he had been informed that within the last twenty-four hours "these wolves which have been around this jury have become fierce and more determined." The Judge denounced the infamous attempt in the severest terms and declared that, after the trial was completed, the whole matter should be investigated to the bottom, and that, if any person had been guilty of this high crime, they should be punished as the law directs. The language of the Judge made a sensation in the court-room, as well it might. If anybody has made the attempt to bribe a juror, or if any juror has accepted a bribe, then a very high crime has been committed, which should be promptly and severely punished. The foreman of the jury says that he was approached in August; that his brother jurors had also been approached with bribes; that the offers made were in large amounts; and that when the trial is ended he will give all the facts as they have come to his knowledge. There can hardly be a doubt that the attempt has been made, and this is sufficient to constitute the crime. Who are the guilty parties and in whose interest was the crime committed? These are the questions to be answered.

The Utah Commission has adopted an oath for Mormons to take, before being permitted to vote, which concludes as follows:

"I do further solemnly swear (or affirm) that I am not a bigamist nor a polygamist; that I am not a violator of the laws of the United States prohibiting bigamy or polygamy; that I do not live or cohabit with more than one woman in the marriage relation, nor does any relation exist between me and any woman which has been entered into or continued in violation of said laws of the United States prohibiting bigamy or polygamy; and [if a woman] that I am not the wife of a polygamist, nor have I entered into relations with any man in violation of the laws of the United States concerning polygamy or bigamy."

The object of this oath is to submit to every Mormon the test which the law prescribes in respect to the right of voting and holding office in the Territory of Utah. It is submitted to men and women alike, because in that territory women are made voters by the local law, in order to increase the number of Mormon votes. It was not to be expected that such an oath would be welcome to Mormons, and that it is not so Messrs. John Taylor, George Q. Cannon, and Joseph Smith give the most abundant evidence in their inflammatory address to the Mormons of Utah. These gentlemen style themselves "The First Presidency of the Church of Jesus Christ of Latter Day Saints," and claim that they preach and practice polygamy by a divine right, as an essential part of their religion and withal as the means of salvation. The law can and will hold no argument with them or their followers on this point. What they call a religious virtue it makes a crime and proposes to deal with it as such. The people of the United States by an overwhelming preponderance agree with the law; and, hence, the Mormons must quit their polygamy or take the legal consequences.

Mr. Francis C. Barlow, of this city, has published a letter in the New York *Times* in which, after alluding to the well-known cause of the Gould Conkling combination against Governor Cornell, he proceeds to say:

"Nine-tenths of the opposition to the Governor has arisen in the way and from the causes just mentioned. Not his faults, but his virtues, not his evil doings, but his good deeds, threaten him with political ruin. It is not the indignation of honest citizens which assails him, but the rage of men who have been baffled by his sturdy public virtue. These facts have been often stated; but they cannot be too frequently insisted on. Of course, it is not meant that none of the opposition to the Governor is based on public and honest grounds; but it is undeniable that this latter opposition would have been entirely ineffectual and, indeed, would never have disclosed itself publicly, had not Jay Gould and his allies made their attack. Never was the issue more clearly presented whether a public servant shall be destroyed simply because he has done his duty. No issue and no question is comparable with this in importance, and upon the way in which it shall be disproved of depends the standard of public virtue which is to prevail in this state during this generation."

We are not in thought or feeling committed to the renomination of Governor Cornell as against any other good and competent man whom the Republicans of this state might prefer; but we are committed against the Gould-Conkling scheme of setting him aside, not because he has done wrong, but because he has faithfully served the public and set his foot on a system of jobbery. The people ought to sustain Governor Cornell and the Republican Party ought to renominate him, not only because he has been an excellent governor, but as a rebuke to the infamous conspiracy which is seeking to destroy him.

The doctrine of the English common law, from time immemorial, has been that married women can have no property rights, and that whatever property they may have possessed prior to marriage becomes at once vested in their husbands. This theory excluded them from all the rights of contract. They could neither buy nor sell, except as the agents of their husbands. The practice under this theory has led to a great amount of injustice to the rights of married women. Both the theory and the practice have in this country been abrogated by special statutes. In nearly all if not all the American states married women are legally competent to hold and manage separate estates, to make contracts, to conduct business in their own names, to devise by wills, and, in general, to do all things in respect to the possession and use of property that are allowable to unmarried women. They do not sacrifice these rights by entering into the marriage relation. Conservative England has at length marched in the line of modern progress on this subject. The Married Woman's Property Bill, recently passed by both houses of Parliament, repeals the unjust usages and provisions of the common law, which made the husband the absolute owner of his wife's property and almost the absolute owner of her person, and authorizes her to hold and dispose of property and make contracts, as if she were a single woman. Blackstone, if he were now alive, with the thoughts he had when alive, would think this a very strange innovation upon the good old common law of England, which allowed the husband reasonably to punish his wife for any act of disobedience and regarded her as his slave, rather than as his companion and equal. Modern thought has outgrown this common law, and England, though moving very slowly, has at length yielded to its power. This growth, as we have no doubt, will continue until women are politically enfranchised and vote on the same basis as men.

....It is pleasant to have it pretty nearly settled that John Bunyan was not a gipsy, as has been supposed by some who made too much of the fact that he was a tinker. His ancestors were living a hundred years before his birth. An old tradition at Elston makes him to have been born at a place in Eastfield of the parish still called Bunyan's End. A fragment of a Court Roll of 1542 mentions the place as "Bonyon's End" and mentions "Thomas Bonyon" as living there. He is described as a laborer and his wife as a brewer of beer and a "baker of human bread." She is mentioned as having been fined six or eight times in six years for not giving the right weight of bread. The wills of John Bunyan's father and grandfather have been found, from which we learn that his father was the first tinker of the family, a "brasseyer," while his grandfather, "Thomas Bonyon" describes himself as a "pettie chapman." The family lived in the same cottage and cultivated the same land certainly from 1542 to 1641, or probably much earlier, which is utterly fatal to the theory of gipsy blood.

....Some time ago we spoke of the people of Brazil, Mexico, France, Spain, and Italy as having "set themselves against the papal claims," and were taken to task therefor by *The Catholic Telegraph*; but here is *The Freeman's Journal*, a Catholic paper, under the heading "Incomprehensible," declaring that "the attitude of Catholics in so-called Catholic countries must remain a mystery to Catholics in this part of the world." Then it goes on to say that "France is a Catholic country. The Catholics outnumber," etc. "And yet the vilest outrages are committed," etc. Then it speaks of Italy, certainly a Catholic country. "In Rome the Pope cannot walk in the street lest he be insulted and attacked. Who would defend him? Not the craven Catholics, who fear their own shadow and to whom the cowardly Garibaldian is brave," etc., etc. Of course, everybody knows that the Catholic countries refuse to submit to the papal claims and it is ridiculous to pretend that they do.

....A note from Pres. L. C. Seelye, of Smith College, tells us that we were right in immediately concluding that there was absolutely no truth in the report quoted by Col. Higginson in *The Woman's Journal* that the graduating class of Smith College were forbidden to select either a Unitarian or an Episcopalian to address them at their graduation. President Seelye says:

"At our first two commencements both the Episcopalian and Unitarian denominations were represented by the speakers, and in each succeeding year, to my personal knowledge, have prominent gentlemen from both of those denominations, said to have been proscribed, been invited to address us. In no case have the students been forbidden to select speakers from any denomination, or have they been at all restricted in their ecclesiastical preferences."

Of course not. It goes without saying.

....*The Alliance*, whose editor, Mr. Milo, was one of the speakers at the Free-Thinkers' Congress, at Watkins Glen, does not approve of their establishing a free-thinkers' university. He says that "the part of wisdom would seem to be to leave the work of education to agnostic Harvard and Cornell, which are swiftly and certainly manufacturing the advocates of the broader philosophy of modern times. That is smart and flippant enough; but it is not true that these institutions are Agnostic. Probably it would be difficult to find more than one or two Agnostic professors in either of them. And the statistics of Harvard have shown year after year that the large majority of the students are Christian believers, and we have no doubt this is true of Cornell also. There are unbelieving teachers, we doubt not, and students may be influenced by them: but influence is mixed all over the world—except in cloisters.

....One of the most amazing occurrences we ever heard of is the publication of a card by a Northern Methodist minister in Birmingham, Ala., as follows:

"Editors Age:

"In view of certain occurrences and a misapprehension which exists in the minds of some, I desire to make the following statement through the columns of your paper.

"The First Methodist Episcopal Church in this city, of which I am pastor, is for white persons exclusively and colored persons are not invited or expected to attend.

"E. H. King.

"Birmingham, *Aug.* 22*d*, 1882."

We cannot believe that Northern Methodism has fallen so low as this. This man King cannot represent the policy of the Church in the South. It cannot be that the process of drawing the "color line" which we saw begun a few years ago with amazement and grief has led to this. It is monstrous.

....We are pleased to see in *The Interior* an indignant protest from the pen of George C. Noyes, D.D., against the "schismatic utterances" of Dr. S. T. Lowrie in *The Presbyterian*. The writer, he says, "makes a direct and undisguised appeal to all who are like minded with himself to unite in divisive and schismatic action." He concludes:

"Men who are still young can well remember when it was accounted rank heresy to deny that the world was made in six natural days. Now the denial is the accepted truth, and is easily reconciled with the teaching of the Bible, which was once thought to be put in jeopardy by this bold and dangerous heresy. It is quite certain that the Bible will stand, and it may be that some of the criticisms which are now looked upon as dangerous will be found to be, not in conflict, but in harmony with it and affording a fuller disclosure of the truth by which men are to be made wise unto salvation."

....Arabi Pacha has been testing the strength of the British forces at Kassasin and the mettle of his own. He contrived his first clever movement in trying to catch Sir Garnet on the flank; but his hosts were speedily forced to retire, with considerable loss. He means to contest as sharply as he can the advance of the enemy; and perhaps the decisive battle of the campaign may be fought between Kassasin and Zagazig. The war has been pressed as few wars have been in history; but even the celerity of Gen. Wolseley is dilatory languor in the judgment of such military critics as the *Herald* and Gen. McClellan.

....The *Catholic Telegraph* hopes the "descendants of the Caliphs will rival the valor of their ancestors and again become victors in the strife." This hope that Arabi will win is not simply out of spite against England. There seem to be a strange sympathy between the Vatican and the Porte. The Pope gave his heartiest wishes to the Sultan when he was contending against Russia. Moslemism would seem, then, to be better than Greek or English or any other Christianity save the Latin.

....Colonel Bayne, of Pennsylvania, who was a member of the last House of Representatives, is one of the most determined of the anti-Cameron Republicans of that state. Mr. Cameron, in order to punish him, has done his

utmost to prevent his renomination; and the result is that out of the one hundred and twenty delegates who composed the nominating convention, one hundred and nine were Bayne delegates. This does not look much like a defeat, except for Senator Cameron.

....The pretense of Ex-Senator Conkling and his followers that Governor Cornell cannot be elected, if nominated, is a mere sham to prevent his nomination. If it means that they will not support him in the event of his nomination, then it means that they will have made up their minds to be traitors to the party, unless they are permitted to control its action. We believe that Governor Cornell is the strongest man whom the party can present for the suffrages of the people.

....The correspondent of the New York *Tribune* who for several weeks has been carefully studying Pennsylvania politics is confident that the vote of the Independent Republicans will not be less than one hundred thousand, with a fair prospect of reaching one hundred and fifty thousand. Republican defeat is inevitable unless the two wings of the party shall be united before election day. So much for having a "political boss" whose motto is "Rule or ruin."

....*The Advance* makes one omission in its admirable presentation of the growth of Congregationalism in the West in the last twenty years. It shows that in Illinois, Iowa, Missouri, Kansas, and Minnesota during that time the number of Congregational communicants has increased from two to five or six fold, and that the same is true of the cities, as well as the country. But it does not show whether the increase has kept pace with the increase of population.

....The Acting Secretary of the Treasury has decided that Chinese merchants residing in this country, who go to China, must, under the recent legislation of Congress, obtain a certificate from their own government, in order to return to the United States, just as Chinese merchants coming here for the first time must do. This may be a correct construction of the law; but, if so, then the law flies right in the face of the Burlingame Treaty.

....A friend, who ought to be well informed, assures us that our language in reference to Dr. S. T. Lowrie conveys an impression which does injustice to that gentleman. He assures us that the circular letter from the students of Allegheny Seminary, asking him to resign, was not called out by their conviction that he was an incompetent scholar, but that he did not have the gift of adapting himself to the work of teaching.

....The Florida United States officials have not been assessed so vigorously as some others. A postmaster in that state writes us:

"I have received a request to contribute, in which no sum is mentioned, and this request has never been repeated. I have not as yet made any contribution or any reply to the request. If others have been treated as I have, your editorial is not sustained by the facts."

....President Potter is not so fortunate as President Bartlett. By the narrowest majority, one only, the trustees, while dismissing the charges of the faculty, respectfully request his resignation. One member was absent, whose presence would have made the vote a tie. The public can know too little of the case to give an intelligent judgment and can do little more than trust that of the trustees.

....Senator David Davis, of Illinois, is trying hard to fix things so as to be re-elected to the Senate of the United States. If the Republicans control the next legislature of that state, as seems now strongly probable, their better way will be to dispense with the services of Senator Davis and put a reliable Republican in his place. He is just one of those men whom the party cannot safely trust.

....The John Kelley Democrats of this city have resolved to send delegates to the Democratic State Convention, to be held the 21st inst., at Syracuse, with the moral certainty that these delegates will be excluded from the convention. What will John Kelley then do, especially in view of the fact that the Democratic Party cannot succeed in this state without the support of his followers?

....The bill of the Archbishops for the release of the Rev. S. F. Green failed, and the poor man, who has been in jail eighteen months, begins to be hopeless. He is said to be wasted. His continued long imprisonment is a credit neither to the government nor to himself. He has been often reminded that his prison-door is locked on the inside.

....Dr. Bright shows very conclusively, in two letters to *The Examiner*, that it was only on the suggestion of officers of the American Bible Society that the Baptists applied for a small appropriation for Burmese and Karen Scriptures, which was so unexpectedly rejected. There has been great blundering in the matter.

....The public would be glad to know what is the price paid by Jay Gould to the New York *Herald* for its services in helping to run the anti-Cornell "machine," and spouting for Wadsworth, with no intention or expectation of making him a candidate for governor in this state. How much does the service cost?

....The practical effect of the recent law in California which authorizes jurors, in returning a verdict for murder in the first degree, to decide that the penalty shall be imprisonment for life, is virtually to repeal the death penalty altogether in that state. The jurors are sure to fix the milder punishment.

....It would be well for the Republicans of this state to keep in mind Mr. Jay Gould's celebrated avowal: "I am a Democrat in Democratic counties, a Republican in Republican counties, but an Erie man at all times." That is to say, I am anything that will help Jay Gould's stock jobbing.

....Says *The Advance*:

"*The Christian Register* and other exchanges will please remember that *The Advance* did not endorse the views of its correspondent who spoke of the late Mr. Emerson as a pagan philosopher."

THE INDEPENDENT would not hesitate to speak of him as such.

....Governor Crittenden, of Missouri, who ought to have been impeached for his conduct in the Jesse James business, has recently been welcomed with honorary compliments in the city of Cincinnati. His reception is not creditable to the moral sense of that city.

....We ought to spell it "Nine *tailers* make a man" and not *tailors*. The origin of the phrase was, in tolling the death, after tolling the age, to follow with nine strokes, called *tailers*, if the deceased was a man. So it would be said "Nine tailers make a man."

....The Gould-Conkling party is having very poor success in St. Lawrence County, that gave 7,913 majority for General Garfield. The Republicans of that county are in favor of the renomination of Governor Cornell, almost to a man.

...We should have spoken last week of Dr. I. P. Warren as having been, at the time of the discussion of Dr. Bushnell's case, a member of the Connecticut General Association, which decided it, and not of the Hartford Central Association.

....Secretary Folger is reported to have forbidden the collector of the congressional committee from levying political contributions in the Treasury Department at Washington. This, if true, is much to his credit.

....The great funeral parade made over "Chip Smith," the vagabond and murderer who was recently hung at New Haven, does not tell well for the good sense of that city.

....The Sunday-school lesson for September 24th being the quarterly review, the usual notes on the lesson are omitted this week.

IMPORTANT NOTICE.

SUBSCRIPTIONS should be renewed at least TWO WEEKS before the date of expiration, which date is given on the yellow ticket of address on each paper. Subscriptions expiring after January 1st, 1882, will be stopped at expiration of time paid for.

Subscriptions which expired prior to January 1st, 1882, will be continued as heretofore, and our subscribers will greatly oblige us by promptly renewing.

We ask each subscriber to invite one or more friends or neighbors to join in ordering THE INDEPENDENT, and thus get the same at the low club rates—viz.: two subscriptions $5 or five subscriptions $10. Single subscriptions or renewals $3 each.

There is scarcely a village paper in the country which is sold *below* $2 per annum, and, if it can be made known through our friends that THE INDEPENDENT can be had in clubs of five or more at that *low price*, the result would be an immense accession to our subscription list.

We thank a host of friends who are aiding us on the new club rates now named.

Publisher's Department.

SOOTHING AND HEALING, we might with truth add certainly curing in every case. No remedy known equals Coe's Cough Balsam for Coughs, Colds, Croup, and Consumption. It is an old and tried friend and always proves true.

BIG PRIZE FOR SOMEBODY

will be found by the woman who values a beautiful soft skin and clear complexion in "Champlin's Liquid Pearl." It is not a vile nostrum, but a pure and effective preparation, that is highly recommended by a long list of prominent ladies, in public and private life.

AN OHIO SURGEON,

during the War, from exposure, contracted consumption. After trying several remedies he was induced to try ALLEN'S LUNG BALSAM, and says: "I have no hesitancy in stating that it was by the use of your Balsam that I am now alive and enjoying health."

A GOOD GUN.

THE merits of the Parker Shot-gun are recognized over the entire country. No one who has ever used this gun can say that it is not carefully and thoroughly made and provided with the latest improvements. These guns have the top lever and are all made with the improved check hook and pin, fore-end lock, extension rib, solid head splungers, and rebounding locks. Full particulars regarding the Parker gun may be obtained in a catalogue, which will be mailed free by addressing Parker Bro's, Meriden, Conn. An illustration of this gun appears on the last page.

THE notice of our readers is called to the advertisement of Ridge's Food, in another column. At this season, when so many little ones are suffering from insufficient food and the various diseases incident to the heated term, it is with pleasure we call attention to an article which is not a medicine and which, by fifteen years of use here and twenty-five in England, has justly merited th rank it holds with the public. All interested are invited to send to WOOLRICH & Co, Palmer, Mass., for pamphlet treating of Care of Infants, Composition of the Food, etc.

STEAM HEATING.

How shall we warm the house? is a question that every householder asks at this season of the year. Let such persons write to the well-known firm of LE BOUQUET BROS., of 75 Union Street, Boston, for the descriptive pamphlet regarding their Celebrated Steam-heating Apparatus, and they will obtain much interesting information. A specialty is made of heating private residences.

DIED.

CHILD.—Mrs. Nancy Tyler Child was born at Hopkinton, N. H., May 4th, 1799. She was married to the Rev. Eber Child, a Congregational minister. For twenty years he was a faithful and successful laborer in the vineyard of the Lord and through every stage of his labors she stayed up his hands in every good word and work. They emigrated to Wisconsin in early days, while it was yet a territory. Left a widow in less than a year after, with five helpless children, a stranger in a strange land, her brave heart failed not, and she toiled on through many trials, and saw her children grow to be good and useful citizens and members of society. Her labors were crowned with success, even though she was "tried as by fire." Mrs. Child was considered a very remarkable woman by all who knew her, not only for her Christian character, but her strong intellect and wonderful memory. She remembered distinctly times as far in the past as Jefferson's administration, and dearly she loved to recall incidents not only of those early days, but others, all the way down her eventful life. To the last she kept pace with all the political events and questions of the day. She was a most worthy representative of the grand old type of New England people that are rapidly are passing from our midst. She passed away peacefully and calmly, "like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

Of her no fitter words can be said than she was a

"Perfect woman, nobly planned,
Born to comfort and command."

RELIGIOUS NOTICES.

THE AMERICAN MISSIONARY ASSOCIATION, at its last Annual Meeting, asked for $300,000, which we find is absolutely demanded for the work of the year, closing September 30th. If the receipts for August had kept up to the proportionate increase over last year, there would have been no doubt as to the result. Now we find that $26,406.34 will be needed in September to make good that total. And so we state the case, that all who have moneys in hand for the A. M. A. may forward them, that collections delayed may yet be taken, and that generous friends may respond to the emergency.

M. E. STRIEBY, Cor. Sec.

BUSINESS NOTICES.

HOUSEKEEPER WANTED for a small family, to go to Washington, D. C., in October. One fully competent, with some refinement, between 40 and 50 years of age, may address, with references, "WASHINGTON," P. O. Box 2913, New York City.

SMALL FRUITS, GRAPE VINES.

E. P. ROE supplies Country Homes with first-class plants. All the leading novelties. Prices reasonable. Catalogues free. Fall is the best time to plant. Address

E. P. ROE, Cornwall-on-Hudson, N.Y.

BOYS' DEPARTMENT.

The Boys' Department in either of the retail ware-rooms of BALDWIN, the Clothier (New York or Brooklyn), contains one-third more clothing than any other retail store in either city and three times more than a large majority of them. The fabrics are especially adapted to school wear, Sunday-school wear, etc., the colors are carefully looked after, the shapes are simply perfect, the trimmings are excellent, and the prices are from ten to twenty per cent. less than elsewhere. Why? Because BALDWIN, the Clothier, manufactures every garment offered in the two retail stores, northeast corner of Canal Street and Broadway, New York, and the "Baldwin Building," Brooklyn.

Thirty salesmen are employed in the Boys' Departments of the two stores of BALDWIN, the Clothier, New York and Brooklyn. Every one of the salesmen understands his business; every one is polite and accommodating; every one is instructed to show goods with the same attention to those who wish only to examine as to those who wish to buy. Any purchase that is not satisfactory, if promptly returned, may be exchanged, or the money will be refunded. The greatest variety of school suits and Sunday suits ever displayed in any retail clothing store in America can be seen at

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RICHARDSON, BOYNTON & CO.
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Furnaces
Ranges & Fire-Place Heaters,
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Are Durable, Powerful, Economical and successful operators. Estimates made for City or Country Heating. *Sanitary* and *Fire Rules* fully complied with.
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has followed wherever it has become known in Stores, Hotels, and Families. It is specially recognized by the trade as a labor-saving means of imparting brightness WITHOUT SCRATCHING.

PLATES ON STOVES.

The Best Polisher for Silver and Plated Ware, Plate Glass, Show Cases, etc., etc.

BUY NO OTHER.

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The only preventive of "Milk Fever," Abortion, "Garget," "Climatic Fevers," "Red Water," "Black Leg," etc.

For fevers and diseases of cattle generally it is without rival. 50 cents each.

J. W. MOORE, M. R. C. V. S., was recently cattle plague inspector for the British Government.

Write MOORE BRO'S, Albany, N. Y.

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Financial.

THE SYSTEM OF BULLION PAYMENTS.

When Great Britain was anxiously discussing the question of remedies in order to get rid of the evils of paper money, Mr. Ricardo, an eminent political economist, published a pamphlet, entitled "Proposals for an Economical and Secure Currency." The object of the pamphlet, which appeared in 1817, was to show how bank-notes could be kept at par with gold without requiring the circulation of any gold coin. The system was that of bullion payments. The first element of the plan was that the Bank of England should, at all times, on presentation by the holders, be required to give an ounce of standard gold bullion for every sum of £3 17s. 10½*d.* in its own notes. This being the mint price of an ounce of gold, the notes of the Bank of England would be maintained at the same level by being thus exchangeable for bullion, and the Bank would be guarded against any overissue of its own paper by the necessity of redeeming it in this way. The bullion thus paid out in gold bars would not be in the form convenient for use as money, and, hence, would not, to any considerable extent, enter into the circulation, while it would keep the notes of the Bank of England at its own level of value.

The second element was to make the notes of all the other banks of the country exchangeable over their own counters, at the pleasure of the holders, for the notes of the Bank of England, and not for gold at all. This would keep these notes at par with Bank of England notes and dispense with the necessity, so far as the country banks are concerned, of having any gold on hand. Their notes would circulate on the credit furnished by their exchangeableness into those of the Bank of England.

The third feature of the plan was to require all the banks, with the exception of the Bank of England, to place in the hands of the government securities amply sufficient to cover all the notes issued by them, to be held as a guaranty for their payment, in the way provided for by the plan itself. This was designed to insure the solvency of the country banks. They could issue no more paper than they could thus guarantee; and, hence, their solvency would be equal to that of the Bank of England and their notes circulate at the same value. Their bankruptcy would be rendered impossible so long as the Bank of England remained sound. Individuals or associations could not go into the business of issuing notes payable on demand without thus securing their convertibility into the notes of the Bank of England.

The plan of Mr Ricardo was recommended by the committees of the Houses of Lords and Commons, appointed in 1819, as a temporary measure, with the restriction that the Bank of England should not be called upon for any less quantity of bullion than sixty ounces. The recommendation was adopted; yet the plan was continued for but a short time—too short, indeed, thoroughly to test its merits. The object to be gained was to establish a paper circulation on the basis of the value of gold, without the use of gold coin to circulate among the people as money. Bars of gold held by the Bank of England were to be purchasable at a certain rate with its own notes; and, hence, the notes would be as valuable as gold. The notes of all other banks were to be exchangeable for those of the Bank of England, and, hence, having the same value, they would also be equal in value to gold. Mr. J. R. McCulloch, in his note on "Money" in the fourth volume of Adam Smith's "Wealth of Nations," earnestly advocates this scheme, as superior to a currency system consisting partly of gold or silver coins and partly of paper immediately convertible into them.

The system of bullion payments, which has never been tried sufficiently to determine how it would work in practice, has not, so far as we can see, any advantage over that of coin payments, with the single exception of cheapness. The expense of coinage would be saved, and bullion bars, by being less used than coins, would be less subject to loss by wear. The security in both cases would be the value of gold; and this value is the same whether gold be in the form of bullion or coin, with the slight difference created by the expense of coinage. Coin payments are certainly the most convenient. A paper circulation convertable into coin and, hence, kept at par with it has all the advantages of one regulated by the value of bullion. We give the plan of Mr. Ricardo simply as a specimen furnished by the history of past financial thinking. That part of it which refers to the guaranty of bank-notes has been incorporated into the national banking system of this country.

ABUNDANT HARVESTS.

The figures furnished by those who have given special attention to the question afford ample assurance that the harvests of this year, when completed, will be unusually large. It is estimated that the wheat crop will not be less than five hundred million bushels and some place the figures as high as six hundred millions. Either of these estimates will leave a large surplus for the foreign markets, after meeting all the demands of home consumption, and also furnish a profitable business for the railroads of the country. The corn crop is put as high as fifteen hundred million bushels, and in the estimate of some it comes up to nearly two thousand million. The cotton crop is set down at more than six million bales. The other crops of the country are all on the advancing scale and nowhere is there reported any serious deficiency in any crop. The season, on the whole, may be characterized as one of very bountiful harvests. We shall have an ample surplus to send to other countries, in payment for imported goods and to keep the balance of trade in our favor. The main question respects the foreign demand for our surplus products. If this shall be such as to absorb the surplus at fair prices, we shall buy in foreign markets all we want, and gold will continue to flow into the country, to pay for the excess of exports over our imports.

OTHER PEOPLE'S MONEY.

WHAT MAY BE SEEN AND LEARNED IN THE NORTHWEST.

BY RUFUS HATCH.

The problem of how to make money without risk, of how to make money with other people's money, paying them a liberal interest and reserving for one's self a large profit, has been solved by farming in what was once believed to be the "Great American Desert of the Northwest," and is now traversed by the Northern Pacific Railroad. This problem has been demonstrated, each of the last five years having added proof to the demonstration.

Land in Dakota, Montana, Oregon, and Washington Territory, on the Northern Pacific Railroad, can be had at from four to eight dollars per acre. The Government lands can be had for less, but only in alternate sections and subject to pre-emption and to the Timber Improvement Act. The cost of breaking up this land, plowing, back-setting or second plowing, seeding, harrowing, harvesting, threshing, and hauling to the railway station will cost, per acre of wheat about eleven dollars. These are extreme prices. Add to this the original cost of the land, which averages some four dollars an acre, and we have as the outlay at the end of two years for one acre of ground under thorough cultivation, with crop sown, harvested, and delivered in the market, the sum of fifteen dollars per acre.

Now, if the harvest averages twenty bushels to the acre, which is a low estimate, and the farmer receives eighty cents a bushel for his wheat, he nets sixteen dollars per acre. He thus finds himself in possession of a farm, all paid for, worth in cash at the end of two years from twelve to twenty dollars per acre, the price varying according to the distance from the railroad station. This is what might be called making money fast and the investment applies to all other grains and vegetables—oats from sixty to a hundred bushels to the acre, wheat from fifteen to forty, and other small grains in the same ratio. Dakota and Montana will pay ten dollars net to every acre under cultivation in 1882.

This is not guess-work or fable. The writer has himself visited this section of the country and examined carefully the grain-fields, and knows whereof he speaks. The samples of grain sent to the Produce Exchange were gathered under his own supervision and are truthful affidavits from the country and testify more forcibly than words spoken or written. The prophetic advice of Horace Greeley, "Go West, young man," was far more wise than he knew and we heartily approve it. But our advice does not apply to the namby-pamby youths who affect patent leathers, kid gloves, and a cane to lend style to their daily promenade down Fifth Avenue to Delmonico's. They are not wanted and would not be received with open arms in the busy West. They had better remain at home to grace the parlors of their fond mothers. But the man who is willing to put on cowhide boots, tuck his trowsers inside the boot-leg, get up and go to work at six o'clock in the morning, rough it with the roughest, superintend and personally oversee every detail can make an easy and early fortune, and then return to New York as independent as a lord.

A few instances of wealth thus acquired came under our notice directly, and they are only examples of a thousand more. Engineer No. 1, who ran on the New York Central Railroad twenty-seven years ago, was afterward an engineer on the Michigan Central, and five years ago he went West, to the Northern Pacific, where he is now the senior engineer that runs out of Fargo. By dint of industry and economy he became the owner of 400 acres of land adjacent to the last-named place, which to-day will bring in cash $40.000. He has two sons who are the happy owners of 1,600 acres of land. One son is a rising lawyer.

Engineer No. 2 at Fargo owns four houses. His income from his rents is equal to that of a bank president in the City of New York. These men still ride in the caboose every day, holding the throttle of the "iron horse," with three to five hundred precious lives in their charge.

A gentleman named Green, from Canada, rented an improved farm of 1,800 acres in 1881, paying one-third of the profits as rent. He netted $13.000 as his portion for the season. This year he bought an improved farm of 3,000 acres, at $20 per acre, amounting to $60,000. He assured me that his net profits this year would be $25.000. He was offered $75,000 for the farm after delivering the crop, and he thought he could get $90,000 if he was willing to sell.

One more instance. A gentleman residing in St. Paul was check clerk on the dock, at $35 per month, not many years ago. He invested his savings in land, gained the confidence of English capitalists, and to-day is president of the Manitoba Railroad and said to be worth six millions of dollars.

Nor are these examples of what energy, ability, and common sense can do in the West confined to the grazers and farmers. A young dry goods clerk went to St. Paul some years ago with $3,500, started in business, borrowed $35,000 for capital, and is now partner in a house doing $4.000,000 of business per annum and employing three hundred and fifty men and women. His income is altogether $500,000 a year.

A grocery firm in the same city sells $15,000,000 of goods annually. There are many such large and successful business concerns in the West and Northwest. What we have given are but fair samples of the prosperity of the Western country and the possibilities that are presented for energy, enterprise, and hard work to achieve grand success in this new and undeveloped territory. We feel justified, therefore, not only in advising, but in urging the laboring man, the mechanic, the artisan and tradesman, the members of the thousand and one trades' unions, Brotherhoods of Engineers, Knights of Labor, one and all, to place their savings in lands on the line of the Northern Pacific and other railroads in the Northwest, then hire competent Michigan farmers to manage and improve their property for them. Savings banks can no longer pay over three per cent. per annum, while here is an investment that will yield three to five hundred per cent. in five years.

Let these unions and societies form themselves into a regular land company, deposit their money in some good trust company, which would act for them in making purchases of desirable tracts of land; then let this land be sold in farms to any one of their number and any one else who wished to buy.

Wanted.—Ten thousand depositors of one thousand dollars or its multiple, but no sum less than five hundred dollars, to be used in cattle-raising and in buying, improving, and selling lands in the Northwest.

All titles of land and other property to be made out in the name of the Farmers' Loan and Trust Company as trustees.

All moneys to be deposited with the Farmers' Loan and Trust Company as trustees, and a proper receipt given by them to the depositors, as above.

The purchase and sale and improvements of lands to be under the management of the subscriber.

The commission one-quarter of the profits.

And now just one word about the stock market.

The writer had no hesitation last year in advising people to sell stock and buy tonnage. This year he advises them to buy stocks and sell tonnage, for the railroads have business assured for the next twelve months. Crops are harvested and are immense. The "tips and dips" of Wall Street go on as of old; Mr. Vanderbilt or the "nickel-plated road" has pulled the peg out of Lake Shore again; and a certain banking-house in Exchange Place (or was there last year, the sign is still there), which bulled Denver and Rio Grande at 112 last year, is now a bear on it at 57.—*The Hour.*

MONETARY AFFAIRS.

In looking over the situation of financial matters, there is nothing that presents itself to view which would tend to disturb the conviction that the business prospects of the country are particularly brilliant, and that there will be a continued ease in monetary affairs for some time to come, although, during the week under review the rate for money on call was run up to 8 and 10 per cent., through the manipulations of a combination of operators. The "squeeze" was quickly overcome, however, by the action of the Secretary of the Treasury in ordering the prepayment without rebate of the bonds under the one hundred and fifteenth call. The disbursements thus occasioned are considered by the best judges of the situation as sufficient to postpone all anxiety in regard to the money market for some time to come. The current rates were 4 and 6 per cent. on pledge of stock collateral and 2½ to 4½ per cent. to holders of Government bonds. The demand for money in mercantile circles has slightly improved, though no difficulty was experienced by borrowers in securing their wants at the legal rates. Time loans were quoted at 6 per cent. and prime mercantile paper sold at 6 and 6½ per cent.

U. S. Bonds.—The market for Government bonds has been quiet but firm, there being manifested a large investment demand, which resulted in the advance of 4s ⅛ per cent. Extended 5s and 4½s registered ¼ per cent. and 5s and 4½s coupon ¼ per cent. The closing quotations were as follows:

	Bid.	Ask'd.		Bid.	Ask'd
5s, '81, con. at 3½	101¼	101¼	Currency 6s, '95.	130	—
4½s, 1891, reg.	113½	113¾	Currency 6s, '96.	130½	—
4½s, 1891, coup.	113¾	113½	Currency 6s, '97.	131½	—
4s, 1907, reg.	119⅝	119⅝	Currency 6s, '98.	132	—
4s, 1907, coup.	120⅜	120⅝	Currency 6s, '99.	133	—

The first of the new 3-per-cent. bonds have been issued from the Treasury during the past week. There are five denominations of these bonds—$50, $100, $500, $1,000, and $10,000. Three hundred and fifty million dollars of the bonds have been printed. Each denomination of the new bonds has a distinctive vignette, as follows: $50, Fessenden; $100, De Witt Clinton; $500, Franklin; $1,000, Garfield; $10,000, Hamilton. They are printed on distinctive paper, with threads running through it, similar to the paper used for the national bank-notes and greenbacks Each bond bears a view of the Treasury Department. The corner-pieces are of scroll-work, in which is interwoven the denomination of the bond. The bonds are called the "Three-per-cent Loan of 1882," which legend is printed across the upper part of the face. On the right hand, in the border, are the words: "Act of July 12, 1882." On the opposite border are inlaid letterings of "Three-per-Cent." Near this are engraved "fasces," entwined with ribbon, bearing the motto "*E Pluribus Unum*," with the monogram "U. S." On the center-piece on the right and left of the portrait is the denomination, in geometric lathe work. In each of the letters of the legend is engraved "United States of America" in white-faced letters on a black background, forming the shank of the letters. In the title of the bond "United States of America" is printed in large scroll letters across the face, under the vignette. All are dated August 1, 1882. The denomination is engraved in tint to prevent photographing. The numbers are printed on scroll-work panels on each side of the portrait. The panels and the denominations are printed in fugitive tints, to prevent the alteration of the number. The space for the name of the payee is also tinted. There are three seals on the bonds—the printed seal of the Secretary's office, an embossed seal, and a printed seal of the Treasury Department. The face of the bonds is printed in black with five distinct tints. The color of the backs is different in each denomination—green on the $50, blue on the $100, red on the $500, brown on the $1,000, and black on the $10,000. There

are five different patterns of scroll-work on the back of the bonds. One peculiarity of the new bonds is that they are printed in such a way that when folded the whole story of the bond can be read without opening the bond. This is Secretary Folger's design.

The check for the payment of interest on the new 3-per cent. bonds has been prepared by Treasurer Gilfillan. It bears the portrait of Alexander Hamilton. It is similar in other respects to interest checks for other loans.

GOLD AND SILVER.—The imports of gold and silver at the port of New York for the past week amounted to $28,311, which with amounts previously reported gives a total of $2,611,048 since the first of January. The exports for the same periods were $170,000 and $43,573,067, respectively. The yielding in the rates of foreign exchange is looked upon as an omen favorable to the precluding of gold shipments.

FOREIGN EXCHANGE.—The market for foreign exchange was dull and weak on an increased supply of bills drawn against cotton and a largely decreased demand. The nominal asking quotations were marked down 1½ cents, to $4.85 for 60-day bills and $4.89 for demand. Actual business was done at concessions of ½ to 1½ cents from posted figures.

BANK STATEMENT.—The statement of the Associated Banks, as issued by the Clearing-house last week, was a very unfavorable exhibit. It shows a loss in specie of $2,688,800 and in legal tenders of $478,900, a decrease in deposits of $5,765,800, a contraction in loans of $2,451,800, and an expansion in circulation of $28,600. The movement for the week results in a loss in reserve of $1,726,250, which brings the amount held by the banks down to $1,882,275 below the legal requirements.

The following table gives figures in detail:

Banks.	Loans.	Specie.	Legal Tenders.	Net Deposit.
New York	$9,707,000	$1,718,000	$702,000	$9,458,000
Manhattan	7,581,000	948,000	248,900	6,003,000
Merchants'	7,889,000	890,000	636,800	6,165,800
Mechanics'	8,215,000	760,000	1,148,000	7,249,000
Union	4,596,000	765,000	193,300	3,582,600
America	9,404,100	1,230,700	590,400	6,904,400
Phenix	3,453,000	525,000	101,000	2,984,000
City	6,553,500	1,595,400	445,000	6,153,800
Trad'smen's	2,962,400	338,100	60,800	1,640,900
Fulton	1,654,600	427,400	91,700	1,808,900
Chemical	14,686,800	3,911,600	542,600	15,253,100
Mer. Exch.	3,549,100	286,700	459,400	3,118,400
Gallatin Na	4,498,800	432,000	183,500	2,454,200
B'tch & Dro.	1,655,300	225,200	109,500	1,481,500
M'chs.&Tra.	958,600	122,000	107,000	905,000
Greenwich	1,107,200	21,500	179,500	1,086,500
Lea. Manuf	3,063,000	286,600	329,500	2,319,700
Sev'nth W'd	1,063,800	131,300	167,900	1,116,700
St'te of N.Y.	3,809,100	561,500	137,300	3,156,800
Amer. Ex.	13,857,000	989,000	1,475,000	10,510,000
Commerce	17,567,400	2,734,800	631,900	11,722,700
Broadway	5,212,100	692,800	150,200	3,579,700
Mercantile	6,975,300	778,100	747,200	6,537,200
Pacific	2,200,300	358,700	131,100	2,317,500
Republic	5,073,700	554,900	244,700	3,942,300
Chatham	3,458,500	805,200	331,400	3,470,800
People's	1,542,800	150,600	113,000	1,740,700
North Am.	2,732,200	290,000	180,000	2,675,900
Hanover	7,912,000	995,300	992,600	7,791,200
Irving	3,243,800	410,200	313,000	3,039,700
Metropoli'n	13,991,000	2,399,000	298,000	10,025,000
Citizens'	1,891,300	237,900	184,500	1,812,600
Nassau	2,183,100	188,000	104,600	2,450,600
Market	2,990,800	440,800	95,700	2,440,800
St. Nicholas	2,359,700	312,400	95,700	1,745,500
Shoe & Lea.	2,900,000	298,000	450,000	2,625,000
Corn Exch.	4,741,800	878,300	183,900	3,555,300
Continental	6,284,800	1,220,200	195,800	6,424,900
Oriental	2,117,200	25,800	436,100	1,980,700
Marine	3,571,000	388,000	229,000	3,760,700
Imp. & Tra.	19,168,100	4,706,700	505,200	20,598,300
Park	17,611,800	3,610,000	1,098,100	20,637,800
Wall St.Nat.	1,382,200	301,300	49,800	1,250,700
North River	1,460,400	31,100	220,000	1,482,900
East River	1,025,300	157,100	98,000	855,100
Fourth Na.	18,469,100	3,604,700	951,300	18,113,100
Cent. Na.	8,064,000	802,000	983,000	8,119,000
Second Na.	3,185,000	608,000	315,000	3,594,000
Ninth Na.	6,102,800	959,000	506,600	6,010,800
First Na.	14,624,900	3,325,700	744,000	16,032,200
Third Na.	5,679,000	695,100	812,700	5,917,400
N. Y. Na. Ex	1,436,160	127,600	133,300	1,098,300
Bowery	1,769,300	307,000	201,700	1,689,300
N.Y.Co.	1,730,600	14,900	309,800	1,970,500
Ger. Am.	2,534,800	337,700	82,600	2,100,000
Chase Na.	5,141,500	891,200	550,600	5,784,900
Fifth Av.	1,872,500	849,600	189,100	1,930,600
German Ex.	1,514,300	53,700	158,200	1,657,400
Germania	1,526,900	42,500	229,200	1,785,800
U. S. Nat.	5,213,300	1,352,000	47,800	5,619,400
Lincoln Nat.	1,069,000	159,100	112,100	1,105,100
Totals	$329,907,700	51,553,100	22,361,500	303,187,500
	Dec.	Dec.	Dec.	Dec.
Comparisons	$2,451,800	$2,688,800	$478,900	$5,765,800

Clearings, week ending Sept. 2d........ $787,790,343 16
" " Sept. 9th........ 806,162,117 62
Balances, week ending Sept. 2d........ 27,326,924 64
" " Sept. 9th........ 29,786,386 41

BANK STOCKS.—The closing quotations at the Board for city bank shares were as follows:

	Bid.	Asked.		Bid.	Asked.
America	164	—	Merchants'	130	—
American Ex.	135	—	Merchants' Ex.	—	94
Butch's & Drov's	130	—	Market	125	—
Broadway	240	260	Mech's & Trad'rs	101	—
Chase	182	—	Metropolitan	175	—
Commerce	150	—	Nassau	121	—
Corn Exchange	167	—	New York	145	—
Chemical	1941	—	Ninth National	122	—
Central Nat'l	123	124	North River	114	—
Continental	—	121	North America	100	—
City	250	—	Oriental	130	—
Citizens'	115	—	Pacific	156	—
Fourth Nation'l	125	—	Phoenix	103	—
Fulton	127	—	Park	157	162
German-Am'r'n	93	—	People's	150	—
Hanover	134	—	Republic	130	140
Imp't's & Trad	235	—	Shoe & Leather	128	—
Irving	138	—	Seventh Ward	99	103
Leather Man'f	160	—	State of N. Y.	130	—
Manhattan	150	180	St. Nicholas	128	—
Marine	140	—	Tradesmen's	114	115
Mechanics'	150	—	Union	150	—
Mercantile	120	—	Uni. States Nat.	—	150
Wall St. Nat'l	100	—			

The Bank of Salida, Col., is reported as having closed its doors. The deposits amounted to about $50,000 and were mostly made by working classes. The capital of the bank is said to have been only $5,000. The deposits are a total loss. Hartzell Brothers, the proprietors of the bank, left the city.

STOCK MARKET.—The reaction which was experienced upon the Stock Exchange during the week past was somewhat of a surprise to the "bears" as it was generally supposed the market was well under their control. The week opened with prices declining, business dull, and a weakness manifest, which was not encouraging to the "bull" element nor inviting to the outsider. The cause was attributed to the apprehension existing that there would be a severe money stringency, which was overcome by the order of the Secretary of the Treasury to pay upon presentation, without rebate of interest, the $16,000,000 which fall due under the 115th call. The effect was the turning of the course of the stock market from weakness and inactivity to strength and animation and an increase in values which varied from 2 to 19 points on some of the various stocks upon the list. Prospectively, all tendencies seem to point to the giving of strength and confidence to speculation and the rule of higher prices for a short time, at least. The following are the highest, lowest, and closing quotations:

	Sales.	High est.	Low est.	Closing Sept. 9th.
Adams Express	162	142	141	142
American Express	215	95¼	95¼	95¼
Allegheny Cen	11,200	81	27⅝	31
Alton and Terre Haute	2,639	45	41	45
Alt. and T. H., pref	850	89	85¼	87
Atch., T. and S. F.	300	95¼	95¼	95¼
Boston Air Line	318	80½	80	80½
B., C. R. and North	127	82	84	82
Canada Southern	8,870	64¼	61¾	64⅜
Central Pacific	18,958	94⅜	92¾	94
C., St. L. and N. O.	100	78¼	78¼	78¼
C., C., C., and Ind	2,300	83¼	81	83⅜
Ches. and Ohio	600	24¼	24	24
Ches. and Ohio, 1st pf	200	38	38	38
Ches. and Ohio, 2d pref	300	26½	20	26½
C., C., and I. C.	1,150	14	13	13
Chic., B., and Q	5,148	136¾	135	136¼
Chicago and Alton	1,575	142½	138¼	142½
Chicago and Northw'n	12,212	148	146¼	147⅞
Chicago and Northw'n, pf.	1,355	170½	168	168
Chic., Mil., and St. Paul	61,170	128¼	123	127¾
C., Mil., and St. P., pf	16,739	144¼	138¾	134¾
Cin., S., and Cleve	500	56	56	56
Col. and G'ville, pf	100	73¼	73¼	73¼
Col. Coal	1,181	45¼	43	43¼
Dan. and Norwalk	100	73¾	73¼	73¾
Del., Lack., and Western	97,800	149¼	145¼	148½
Del. and Hudson	7,450	116⅝	115¼	116⅜
Den. and Rio Grande	64,480	60¼	57¾	59¼
East Tennessee	1,879	11	10¾	11
East Tennessee, pf	400	19	18	18½
Green Bay	200	13	10	10
Hannibal and St. Jo	1,200	48	47	48
Han. and St. Joseph, pf	8,000	97	85	87½
Houston and Texas	100	83	83	83
Illinois Central	9,625	143¼	138	142
Ind., Bloom, and W	300	45¼	45	45¼
Lake Shore	115,390	114¼	110¾	113⅜
Lake E. and West	7,800	43	39	42¼
Louisville and Nashville	63,025	76¾	71⅝	74¾
Lou., N. Alb. & C	300	75¼	75	75¼
Long Island	3,432	60⅝	59¾	60¼
Manhattan	700	53½	52¾	52¾
Manhattan, 1st pf	100	89¾	89¼	89¼
Manhattan Beach	200	24	25	24
Maryland Coal	100	20	20	20
Mar. and Cin. 2d pf	400	6¾	6¾	6¾
Memphis and Char	2,500	58	51	58
Mil. and L. Shore	900	58¼	57	57
Metropolitan	200	91¾	90¼	90¼
Michigan Central	37,570	101½	97¾	101¼
Mobile and Ohio	610	23¾	23	23¼
Minn. and St. L	21,836	36⅝	33¼	36¼
Minn. and St. L., pf	31,902	76¾	68	76¼
Mutual Union Tel	2,740	27¾	26¼	26½
Mo., K., and T	34,549	40¼	38¾	40¼
Missouri Pacific	31,290	112	108	111¼
Morris and Essex	1,051	126¼	125¾	126¼
Nash., C., & St. L	6,060	64½	61½	63¼
New Central Coal	1,400	22¾	20¼	22¼
N. J. Central	21,636	80	77	79¼
N. Y. Central	25,567	135¼	133	134¼
N. Y. and N. E.	2,600	60¼	54	57¼
N. Y., L. E., and Western	107,344	42¾	39¼	42¼
N. Y., L. E. and W., pfd	5,255	84¼	80	84¼
N. Y., Ont. and Western	5,218	27¾	26¼	27¼
N. Y. C. and St. L	29,585	17¼	16½	16¾
N. Y. C. and St. L., pf	11,025	37½	35	37¼
Nor. and Western, pf	3,965	57½	54¼	57½
Northern Pacific	115,190	53¾	50¼	52¼
Northern Pacific, pfd	165,068	97⅞	92¾	96⅞
Ohio Southern	300	17¼	17¼	16¼
Ohio and Miss	4,900	40	38¾	40
Oregon Trans	50,778	96⅜	93¼	95⅜
Oregon R. and N	1,355	157	155	157
Ohio Central	4,000	18¾	17¾	18¼
Ontario Mining	100	39¾	39¾	39¾
Pacific Mail	1,850	45¾	44¼	45¾
Phil. and Reading	106,461	64¾	61¾	64¼
Pullman Car	4,258	135¾	132	133¾
Peoria, Dec., and E	1,930	37	35¼	36¾
Quicksilver, pf	100	45¼	45¼	45¼
Roch. and Pitts	54,135	27½	25¾	26¼
Rock Island	6,115	139½	135	139¼
Rich. and Dan	1,300	116¾	115¼	116
Rich. and W. P.	11,000	63⅝	61	63¼
St. Paul and D	200	33¼	33	33
St Paul and D pf	500	89	88¼	88¼
Standard Mining	840	8	7¾	8
Silver Cliff	100	29	29	29
Sutro Tunnel	2,550	⅝	⅝	⅝
St. L. and San F	100	42	42	42
St. L. and San Fran., pf	2,630	63⅜	59	62¼
St. L. and San Fran. 1st pf.	507	99	98	99
St. P. M. and M	15,017	166	147	163¼
St. Paul and Omaha	46,495	55⅝	53	55¼
St. Paul and Omaha, pf	14,917	113¾	111¾	112¾
Texas and Pacific	109,400	53	49½	51¼
Union Pacific	32,051	118¼	116¼	117¼
Union Pac., ex-div	1,400	116⅝	115¾	116⅜
U. S. Express	186	74	74	74
Wabash, St. L., and Pac	15,400	38¼	36¼	37¼
Wab., St. L. and P., pf	31,435	68¼	66¾	67½
Western Union Tel	35,580	91	89¾	90¾

FINANCIAL ITEMS.—What Mr. Rufus Hatch, the great Wall Street banker, says about the financial situation is always interesting and more interesting than even are the two articles from his pen which we publish this week. Mr. Hatch has lately returned from an extended tour through the great Northwest and his reflections are the result of actual experience. What he says about small capitalists uniting in becoming financially interested in the vast wheat producing sections of the country is a novel idea.

As will be seen by reference to the advertisement of the American Loan and Trust Company, No. 113 Broadway, New York, they are prepared to transact a trust, financial, and agency business. The financial ability and experience of the gentlemen whose names compose its board of directors is a sufficient recommendation to those who may require the services of such an organization.

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Government Bonds can be obtained at our office in any amount, at market rates, with no charge for commission.

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The Court has jurisdiction of claims for vessels and cargoes destroyed by any Confederate Cruisers, the wages of officers and men, their personal effects, and for War Premiums paid from April, 1861, to November, 1865. Interest is allowed from the time of the loss or payment of premiums until March 31st, 1877, at 4 per cent. per annum.

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Commercial

THE LABOR PARADE.

THE labor parade in this city last week was a respectable affair as to numbers and entirely peaceful and orderly in its deportment. Some ten thousand members of various trades unions in this and other adjacent cities marched in the procession, with banners and bands of music, and then finished up the day with a grand picnic. The total cost of the parade, including the loss of wages, is estimated to be about one hundred thousand dollars. The ostensible object was to make an exhibit of the strength of the workingmen, and perhaps suggest to the political parties that their votes formed an important factor at the ballot-box.

The following are some of the mottoes inscribed on the banners of the procession: "Labor creates all wealth"; "Labor pays all taxes"; "The laborer must receive and enjoy the full fruit of his labor"; "To the workers should belong the wealth"; "Eight hours for a legal day's work"; "Less hours and more pay"; "Less work and more pay"; "Pay no rent"; "Marching on to victory," etc. We take it that these mottoes were meant to express the ideas of the so called workingmen. Some of them are sensible and others are the sheerest nonsense imaginable. Nothing can be more stupid than the motto of "Less work and more pay." One might just as well say that the less a thing is really worth the more it ought to bring in the market.

Those who style themselves workingmen, and get up trades unions, and sometimes engage in strikes for higher wages usually commit the grave mistake of assuming that they are the laboring class of society, in contrast with all other classes, looked upon by these workingmen as non-laboring. The fact, however, is that the workingmen, so-called, are simply one class of laborers, composed of various minor classes, and by no means the whole or even the larger proportion of the whole. They are mechanics and common laborers, who agree in the general fact that they work for wages, because they have labor and nothing else to sell. They have little or no accumulated capital, and, hence, in order to live, must work for others, and receive their compensation in daily or weekly wages, as the case may be. These are the workingmen that figure in labor processions, organize trades unions, denounce capital as being the oppressor of labor, and assume to be the producers of all the wealth of the country.

Now, there can be no greater mistake than for them to monopolize the term "labor," as if it belongs exclusively to them and has no just application to other classes of society. Indeed, there is hardly any such thing in this country as a strictly non laboring class. What about farmers, who, though they do not sell their labor for wages, nevertheless, with their own hands, cultivate the land they own and sell the surplus products thereof? Are they not laborers? Bankers, merchants, manufacturers, judges, law-makers, school-teachers, capitalists, and the like—are they not all laborers, working their brains, and some of them working their brains and hands together, and all of them doing something which needs to be done in the complex organization and various necessities of human society? The man who works his brains is as much a laborer as the man who simply works his muscles. He who edits a newspaper as really labors as he who carries a hod. The President of the United States labors as truly as does the man who pounds an anvil or swings a pick-ax. So the capitalist who takes care of a large business and perhaps gives employment to a thousand men is a most sedulous laborer.

The so-called workingmen deceive themselves and get a great many false and silly notions into their heads when they assume that they and they only are the workingmen of society, and that all the rest of the people are mere drones living upon the products of their toil. The ten thousand workingmen who marched in procession last week formed but a small fragment of the workingmen of this city who did not march, but kept about their business. The trades union members are not the whole people, by any means, but only a minor portion of the people; and it is not best for them so to exaggerate their own importance as to assume that they are the whole, and that but for them gravitation would turn the other way. It is their misfortune that they generally follow the lead of a set of ambitious demagogues, who live out of their hard earnings, who preach to them false notions, and who themselves are practically no better than loafers.

DEATH OF ALFRED EDWARDS.

MR. ALFRED EDWARDS, one of the oldest and most prominent dry goods merchants of this city, died on Friday last, in the seventy-ninth year of his age. He was the great-grandson of the renowned Jonathan Edwards and was born at Northampton, Mass., in 1803. In 1819 he came to New York, as a clerk in the dry goods house of Arthur Tappan & Co., finally attaining a partnership in the firm, which ultimately became Alfred Edwards & Co. When the Pacific Mutual Marine Insurance Company was organized, he became its president and held the office until 1867, when he withdrew entirely from all business and for the remainder of his life enjoyed the fortune that his industry and talent had secured him. For many years Mr. Edwards was a manager of the American Bible Society and also held official connection with the New York Bible Society. He was a devout Presbyterian and was one of the most prominent members of Dr. John Hall's church. He was zealously devoted to Sunday-school work and was passionately devoted to children, spending much of his time in visiting charitable institutions. His funeral took place on Monday from his residence in this city and was largely attended.

OTHER PEOPLE'S MONEY.

BY RUFUS HATCH.

THE *pros* and *cons* of tight and loose money form the theme of discussion in Wall Street at present. The Secretary of the Treasury states that he has $341,527,761 on hand, not counting the postage stamps, and the man who is "long" on Lake Shore, in reading the statement, tears his hair and mutters that some fool of a lawyer who knows nothing about the needs and requirements of business is always appointed Secretary of the Treasury, and always insists upon locking up money at this time of the year, when it is most needed. Furthermore, that the Secretary of the Treasury doesn't know a bean from a pumpkin. Whether Secretary Folger is a bean man or a pumpkin man we don't pretend to know; but it does seem that this is a very large amount of money to have on hand at this season, with no means of paying it out. If the Government of the United States can take in four millions a week more than their expenditures, as would seem to be the case by the August statement issued from Washington, there must be a revolution in the tariff and taxes of the country before long.

But we wish to give some advice (though giving advice is contrary to our custom) to a certain class of people whom we have been observing closely—the class of people who are devoted to yachts and yachting, who year after year cruise in Long Island Sound and anchor at Glen Cove and other coves along the shore, or tempt the raging billows as far as New London, or Mount Desert, or Newport. They gaze on the blue water and blue sky, they create a sensation by going ashore in their yachting costumes, they attend a few hops, and come home at the end of four or six weeks knowing just about as much as when they started, with no broader ideas regarding the business and possibility of this great country, and with no better health. Let these people follow this plan:

Let them sell their yachts, and with the proceeds of the sale procure a Pullman yacht car. Pullman yacht-cars can be made according to the taste of the individual, either a fifteen-thousand-dollar car or a fifty-thousand-dollar car. It might be large or small; might accommodate many or few; be richly furnished or plainly caparisoned.

Secondly, in their car let them travel throughout the Great West, the Northwest, and the Southwest. There they will see new sights and dream new dreams. They will see what has made New York and what has built up the prosperity of Chicago.

They can visit and entertain their friends from one end of the country to the other; they can take with them a party of ladies and gentlemen, as they would on a yacht, and it will cost less and pay infinitely better than a yachting cruise.

They can sail through oceans of wheat in their yachting car, traverse what was known a few years ago as the Great American Desert of the Northwest, and see it blooming like a rose, and come home with a clearer idea of distance and magnitude than they would ever get by cruising around the light-ship. Let Mr. James D. Smith resign his office in the Yacht Club and become commodore of this new club.

Below is a list of the areas of the different states, by which it will be seen that Dakota has a territory as large as all New England, with New York and Pennsylvania thrown in; and Montana almost as large, with three-quarters of its entire territory capable of being made a grain-field:

	Square Miles.
Texas	274,356
California	157,801
Nevada	112,090
Colorado	104,500
Oregon	95,274
Minnesota	83,531
Kansas	80,891
Nebraska	75,995
Missouri	65,350
Florida	59,268
Georgia	58,000
Michigan	56,451
Illinois	55,410
Iowa	55,045
Wisconsin	53,924
Arkansas	52,198
Alabama	50,722
North Carolina	50,704
Virginia	48,352
Mississippi	47,156
New York	47,000
Pennsylvania	46,000
Tennessee	45,600
Louisiana	41,346
Ohio	39,964
Kentucky	37,680
Maine	35,000
South Carolina	34,000
Indiana	34,809
West Virginia	23,000
Maryland	11,124
Vermont	9,612
New Hampshire	9,280
New Jersey	8,320
Massachusetts	7,800
Connecticut	4,750
Delaware	2,120
Rhode Island	1,306
Alaska	577,390
Dakota	150,932
Montana	143,776
New Mexico	121,201
Arizona	113,916
Wyoming	97,833
Idaho	90,294
Utah	84,476
Washington	69,994
Indian	68,991
District of Columbia	64

Wyoming has 97,6[illegible] square miles, with the northwest corner set aside for the Yellowstone National Park—fifty-five miles one way and sixty-two the other. This Western park is on a scale with all other Western enterprises, being as large as Rhode Island and Delaware combined. It is destined to be the resort of travelers from all over the world; a hundred thousand tourists will visit this park annually, which is another reason we advise the selling of yachts and the building of yachting cars.

The Northern Pacific Road passes through this vast region and connects with the Yellowstone Park. The road will be completed to the Pacific coast by next July. The crops along the line of road are simply enormous, as they are throughout the country, and the earnings of the road will not fall short of $700,000 last month and a million this month. The company will commence paying two per cent. quarterly dividends on the preferred stock on the first of January and continue it every quarter in the future. So the property is good even without the land-grant.

The rumor of an overissue of preferred stock was caused by the "bears" selling "short," but expect the stock to advance to 120 before next March. It is as good a purchase as Northwest was at ninety four.

DRY GOODS.

THE truest index of prosperity with the merchant is his face, and, judging from the number of smiling ones there are and the cheerfulness there is manifested in the transactions of the dry goods market, it is conclusive that business is of a satisfactory character, without the details or reports which are generally sought after. The activity in the market that has been noticed of late in this column has experienced no abatement, but has increased in volume, and the hurry and bustle of trade is nowhere more noticeable than in the large importing and jobbing dry-goods houses of this city, where all inquiries in regard to the state of trade elicit none but favorable responses as to the present condition and the glowing prospects of the near future. The amount of business done shows considerable increase, as compared with that of past seasons, which is attributed to the general prosperity of the country and the healthy financial condition of the masses of the people, who insist upon the purchase of all the better qualities of goods. The most liberal purchasers in the market during the past week were retailers from the West and South, who were present in large numbers and their operations were very satisfactory in amount. The commission houses have done a very fair amount of new business, and the activity of the jobbing trade in most sections of the country has increased the demand for reassortments for seasonable goods. The tone of the general market continues very firm and stocks of the most desirable goods are in excellent condition, as a rule, and much smaller than is usually the case at this period of the season. Clothing manufacturers are doing a brisk trade in men's and boys' clothing, and somewhat more than an average business is reported by manufacturers of shirts, cloaks, suits, etc.

COTTON GOODS.—The demand at first hands continues steady, but selections are chiefly confined to such small parcels of plain and colored cottons as are needed by jobbers for the renewal of broken assortments, a very few large transactions being reported. Brown goods are moving steadily and there is a fair hand-to mouth demand for popular makes of bleached goods and wide sheetings. Cotton flannels, corset jeans and satteens, blue denims, etc. are in steady request and leading makes are in some cases sold ahead of production. Jobbers are doing an active business in all seasonable makes of brown, bleached, and colored cottons and their reserve stocks have been greatly reduced in bulk within the past few weeks. Prices remain unchanged, and all the best fabrics are firmly held by agents and jobbers alike.

Print-Cloths.—The demand for print-cloths is but moderate, though the quotations are steadily maintained at 3¼c., less ¼ per cent., for 64x64s. and 3¼c. for 56x60s.

Prints.—There was considerable activity in printed calicoes during the week, with most favor being accorded to large, showy satteen styles, foulards, suitings, and polka-spot effects. Indigo blues were in brisk request and there was a steady movement in furnitures, robes, patch-work, mournings, solids, etc. The jobbing trade was quite active, an unusually large distribution having been made in this connection. The stock of dark fancy prints is strictly moderate in agents' hands and many popular styles of satteens, foulards, polka effects, etc. are largely sold to arrive.

Wide Prints continue active in both first and second hands and the supply of leading makes still lags behind the current demand, which is much better than usual. Cretonnes, foulards, brocades, momies, armures, etc. are alike in brisk request and numerous styles are largely sold to arrive.

Ginghams were in irregular demand for package buyers and a fair trade in dress styles, fancies, and staple checks was reported by jobbers.

DRESS GOODS.—There has been a very active movement in dress fabrics from jobbers' hands, in which all desirable makes of staple and fancy worsted and all-wool goods participated. There was also a fair call for duplicate lots of package buyers on the spot and a good many repeat orders were received by mail and telegraph.

WOOLEN GOODS.—With the brightening prospects in all sections of the country, dealers find the necessity of adding to their early supplies, so that, in addition to the demands of buyers in the market, duplicate packages are in constant demand through out-of-town orders, which gives the jobbing houses all they can do to distribute the orders received. Clothiers having made larger distributions of Fall and Winter goods than was generally expected, are frequently short of certain lines of heavy-weight material, and, therefore, demands for reassortments are not infrequent. At the same time, they are turning their attention to Spring requirements and good orders are daily placed for light cotton-warp and all-wool cassimeres. Worsted coatings also are receiving some attention and agents are commencing to book orders for future delivery. Cloakings are in fair request and there is a free run on staple and many fancy styles of dress goods, also shawls and wraps. Carpets are firm and jobbers are doing a brisk trade. In other branches there is a satisfactory reassorting movement.

HOSIERY, UNDERWEAR, AND FANCY KNIT WOOLENS.—Those who makes specialties of the above goods share in the benefits derived by the general trade in the improved condition of the times and their hopeful

aspect, and, although the general call for Spring goods is still deferred, there is a fairly steady run on all staple and many fancy makes, early purchases having fallen short of the demand on them. Fine merino undershirts and drawers have been in pretty regular demand. Scarlet and gray goods and new mixtures continue in steady request for reassortments. Fancy knit woolens, cardigans, nubias, children's mits and hoods, etc, are showing signs of activity, not a few orders having been placed for future delivery.

FOREIGN GOODS.

Importers are participating in the benefits to be derived from the activity of business and the general prosperity of the country, and more particularly from the trade that is being done with the Southern States. Jobbers in foreign goods seem to expect a good Fall trade and present evidences certainly point to that end. Dress goods are selling largely and steadily, and, as predicted early in the season, novelties—rich dress styles and robes—are selling briskly. Shawls also are active. Laces, embroideries, ribbons, and millinery goods of fine make are in improved demand. Gloves, in all popular shades, have had a good run since their opening this season, while some large orders are daily noted in white and black goods.

The imports of dry goods at this port for the past week and since January 1st compare as follows with the same period of the past year:

For the week:	1882.	1881.
Entered at the port	$2,098,960	$2,645,560
Thrown on market	3,081,667	2,854,984
Since Jan. 1st:		
Entered at port	98,404,375	79,538,795
Thrown on market	95,006,652	82,573,747

WEEKLY DRY GOODS QUOTATIONS.

IMPORTANT TO EVERY MERCHANT AND EVERY CONSUMER IN THE UNITED STATES.

MONDAY EVENING, September 11th, 1882.

BLEACHED SHEETINGS AND SHIRTINGS.

Androscoggin:			Langdon GB	36	12
L	36	9	Lonsdale	36	10
" AA	36	10	" Cambric	36	13
Allendale	6-4	18½	Masonville	36	10
"	7-4	21	Nashua, R	36	10
"	8-4	24	" P	42	12
Avondale	36	8½	" W	45	13
Ballou & Son	36	8	Newmarket, F	36	—
"	33	6	N. Y. Mills	36	13
Bay Mills	36	10½	" Wt'r Twist	36	14
Bel ows Falls	35	11½	"	5-4	16
Blackstone, AA	36	8½	"	6-4	20
Boott, R	27	5½	"	8-4	27½
" E	36	7½	Pepperell	6 4	19
" AGC	33	10½	"	7-4	23½
Cabot	7-8	7½	"	8-4	25
"	4-4	8½	"	9-4	27½
"	9-8	10½	"	10-4	30
"	6-4	11½	"	11-4	33
Canoe	27	4½	Pequot	5-4	16
Clinton, A1	36	9½	"	6-4	20
Dauntless	36	6½	Slaterville	33	6½
Dwight, Anchor	36	10½	Tuscarora, XX	36	12½
Fearless	36	8½	Utica	35	11
Fruit of the Loom:			ex. heavy	36	11½
"	36	10	"	5-4	16
" "	33	9	"	6-4	22½
" "	42	13	"	8-4	30
Forestdale	36	9½	"	9-4	32½
Green, G	36	6½	"	10-4	35
Gold Medal	36	8½	" heavy	100	37½
"	33	7½	" Nonp	36	13
Great Falls, S	31	7	Wamsutta:		
" M	33	7½	OXX	36	13
" A	33	7½	" cambric	36	13
Hill's Semp. Idem:			" d'ble warp	36	12
"	33	9	Washington	36	6½
" "	36	9½	Wauregan, 100s	36	12½
" "	42	12½	" shirt cotton		12
" "	45	13½	" No. 1	36	11
Highland	36	10	" cambric		12½
Hope	36	8½	Whitinsville	36	8½
Indian Orchard	—			33	7½
" DW	36	10	Williamsville:		
Langdon, 76	36	10	A1	36	12

BROWN SHEETINGS AND SHIRTINGS.

Agawam, F	36	6½	Laconia	10 4	27½
Atlantic, A	36	8½	"	11-4	29
" D	36	7½	Lyman, B	40	10½
" H	36	7½	Massachusetts:		
" P	37	6½	BB	36	7
" L	36	6½	" E	33	—
" V	31	6½	" C	30	5½
Appleton, A	36	8½	" Stand	36	8½
" XX	36	7½	Mystic River	36	7½
" R	36	7½	Nashua, fine O		7½
Augusta	36	7½	" R	36	8½
"	33	6½	" E	40	9½
" A	27	5½	" W	48	13
Broadway	36	6½	Newmarket, DD	36	6½
Bedford, R	36	5½	" G	36	6½
Boott, C	31	6½	" N	36	7½
" FF	36	8½	Pacific, Extra	36	8
" M, fam	36	8	" fl		7½
" D	40	8½	Pepperell	7-4	19
Continental, C	36	8½	"	8-4	22½
" D	40	9½	"	9-4	25
Conestogo, D	28	6½	"	10-4	27½
" G	30	7	"	11-4	29
" S	33	7½	"	12-4	33
" W	36	8	Pepperell, E fine	39	8½
Dwight, X	40	6½	" R	36	7½
" Y	38	7	" O	33	7½
" Z	38	7½	" N	30	6½
Exeter A	36	7½	Pequot, A	36	8½
" S	33	7	" B	40	9½
Ellerton	10-4	27½	"	5 4	14
Great Falls, E	36	8½	Pittsfield, A	36	6
Hill's S'mp. Id'm	45	12½	Pocasset, C	36	7½
Indian Head	36	8½	" O	33	—
"	30	7½	" E	40	8½
"	40	11	Stark, AA	36	8½
"	48	18	Utica	36	11
Indian Orchard:			" heavy	40	11½
DW	40	9½	"	48	16
" DW	36	8½	"	58	20
" EE	36	7½	"	78	27½
" AA	40	8½	"	86	30
Lawrence, L	36	7	Wamsutta, ST	50	22½
" Y	36	—	"	72	27½
" XX	36	8½	"	79	32½
" XXX	40	9½	"	89	35
Langley, A	36	7½	"	99	37½
"	7-8	6½	"	108	40
"	8-4	5½	Wachusett	36	8½
Laconia,			"	30	7½
"	7-4	19	"	40	11
"	8-4	22½	"	48	13
"	9-4	25			

PRINTS.

Albion		6	Lancaster		5½
American	6 @	6½	Manchester		6½
Allen's fancy		6	Merrimack, D		6½
Arnold's		6½	Mallory		6½
Cocheco		6½	Oriental	6 @	6½
Dunnell's fancy		6½	Pacific		6½
Garner's		5½	Richmond's		6½
Gloucester		6	Simpson's solid Lik		6½
Hartel		6½	Steel River, fancy	6 @	6½
Hamilton		6½	Southbridge Shirt'gs		5½
Knickerb'c'er fancy		6	Windsor, fancy		6½

CORSET JEANS.

Amory	8	Kearsarge sateen	8½
Androscoggin sat.	9	Lawrence	8½
Canoe River	7	Naumkeag sateen	8½
Clarendon	7	Pepperell blea	9½
Indian Orch. Imp.	7½	Rockport	8
Lacon's	8½		

TICKINGS.

Amoskeag, ACA		18	Methuen, AA		15½
" " 4-4		21	" ASA		18
" A		16½	Palmer		8
" B		15½	Pearl River		17
" C		14½	Pemberton, AA		15
" D		13½	" B		13
" E		13	" E		11
" F		12½	Swift River		9½
Cordis, AAA		32	17	Thorndike, A	10
" ACE		32	18	" B	10
" No. 1		32	18	Willow Brk., No. 1	17
Hamilton, EF		13½	York	32	16½
" D		11½	"	30	13½
Lewiston, A		36	18½		

CHECKS

Caledonia, XX	12	Park Mills, No. 50	11½
" X	11	Park Mills, No. 60	12½
Economy	11	Prodigy	11
Far & Mnrs, No. 7	13	York, I	12

DENIMS

Amoskeag	16	Otis, BB	14
Boston	9	Pearl River	16
Col'mb'n h'y bro	16	York	16½
" XXX brn	14½	Warren AXA	15
Otis CC	13	" BB	14

GINGHAMS.

Amoskeag	8½	Manchester	9½
Bates	8½	Plunkett	8½
Glasgow checks	—	Renfrew	10½
Gloucester, new	8½	White M'f'g Co. stpl	8
Lancaster	8½	" " Fancy	8

BROWN DRILLS.

Appleton	8½	Langley, B	8
Augusta	8	Massachusetts, D	8½
Boott	8½	" G	7½
Laconia	8½	Pepperell	8½
Lyman, H	8½	Stark, A	8½

STRIPES

American	9 @ 9½	Lewiston AA	—@11½
Amoskeag	10 @10½	Otis BB	9½@10
" " fancy	—@12½	Thorndike A	—@12
Columbian	—@ 9½	" " B	—@11½
Hamilton	—@12½	Uncasville A	9½@10

MILLS & GIBB,

Importers of

LACES, EMBROIDERIES, WHITE GOODS, LINENS, SILKS, RIBBONS, CRAPES, NOTIONS, HOSIERY, UNDERWEAR, GLOVES, CURTAINS, Etc.

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NEW YORK.

LUPIN'S

CELEBRATED FABRICS IN MERINOS, CASHMERES, PLUSHES.

CHAS. G. LANDON & CO.

(SUCCESSORS TO BENKARD, HUTTON & CO.),

Agents for American Silks.

R. H. MACY & CO.,

14th ST., SIXTH AVE., and 13th ST., NEW YORK.

GRAND CENTRAL FANCY AND DRY GOODS ESTABLISHMENT.

WE CALL SPECIAL ATTENTION TO OUR MAGNIFICENT ASSORTMENT OF

BLACK SILKS,

THE PRODUCT OF THE FOUR UNRIVALED MANUFACTURERS, BONNETS, GUINET, BELLOW, AND GIRAUD. ALSO TO OUR COMPLETE LINE OF COLORED

DRESS SILKS,

AT $1.17 PER YARD, WORTH $1.50.

A COMPLETE ASSORTMENT OF

TOURISTS'

ARTICLES, AT THE MOST MODERATE PRICES.

ORDERS BY MAIL FILLED WITH GREAT PROMPTNESS.

R. H. MACY & CO.

Weekly Market Review.

(For the week ending Friday, Sept. 8th, 1882.)

GROCERS' WHOLESALE MARKET.

COFFEE.

Rio, Good, Ordinary, to Choice	8 @12
Santos, Choice to Best	9 @12
Java	13 @20
Mocha	26 @27
Maracaibo	8½@13
Laguayra	8½@13

TEA.

Hyson	20 @40
Young Hyson	13 @60
Japan	14 @45
Gunpowder	27 @65
Oolong	15 @75

SUGAR.

RAW.—Fair to prime	7⅞@ 8¼
HARD.—Cut Loaf	9⅞@ 9⅞
Crushed	9¼@ 9½
Powdered	9¼@ 9⅜
GRANULATED	— @ 9¼
WHITE.—Standard A	— @ 8¾
Extra C	7⅞@ 8
YELLOW.—Coffee C	7¼@ 7⅞
Brown	6¼@ 6¾

MOLASSES.

Cuba	26 @30
" Refined	30 @33
" Grocery	35 @40
Porto Rico	45 @62
New Orleans, new crop	50 @75

FISH.

George's Cod (new), per qtl	— — @ 87 50
Grand Bank Cod	— — @ 6 50
Mackerel, No. 1, Mass	13 00 @ 15 00
Mackerel, No. 2, Mass	10 00 @ 11 00
Mackerel, No 3, Mass	7 25 @ 7 50
Herring, per box	24 00 @ 25 00

SALT.

Turk's Islands, per bush	— — @ — 30
Mediterranean	— 28 @ — 30
Liverpool, Fine, Ashton's p.sk	— — @ 2 50
Liverpool, " Higgins's, "	— — @ 2 50
Liverpool, " Phœnix, "	— — @ 2 50
Liverpool, " Washington's"	1 50 @ 1 60
Liverpool, " other brands "	1 40 @ 1 45

GENERAL MARKET.

FLOUR, MEAL, ETC.

FLOUR:	
Sour Extras and Patents	$3 25 @5 10
No. 2 Winter	2 70 @ 3 70
Superfine Spring	3 75 @ 3 95
Ohio., Ind., Mich., Ill., Superfine Winter	3 90 @ 4 25
State Extra brands	4 35 @ 4 50
Western Spring Wheat, Extra	4 40 @ 4 50
Minnesota, "Clear"	5 00 @ 5 25
Spring Wheat, "Patents"	5 75 @ 8 50
Good to choice Spring Wheat, Extras	4 85 @ 4 70
Ex. Amber Ind., Ohio & Mich	4 95 @ 5 15
O. Round Hoop Ex. (ship'g)	4 60 @ 4 75
White Wheat Ex. (O. & Ind)	5 00 @ 5 15
St. Louis, Family	5 00 @ 5 25
St. Louis, Choice	5 25 @ 5 45
Genessee, Extra Brands	5 00 @ 5 20
Winter Wheat, "Patents"	6 00 @ 8 00
White Wheat, Michigan Ex.	5 00 @ 5 15
SOUTHERN FLOUR:	
No. 2	3 00 @ 3 70
Balt., Alex., Georgetown	4 85 @ 5 50
Richmond Family	5 65 @ 6 25
RYE FLOUR:	
State	3 75 @ 3 90
Pennsylvania	3 65 @ 4 00
CORN MEAL:	
Western	4 25 @ 4 50
Brandywine	4 70 @ — —
Prize Medal	4 50 @ — —

GRAIN.

WHEAT	
White	$1 16 @ — —
" No. 2	1 14 @ — —
Red, " "	1 07 @$ 1 10
CORN:	
Mixed, new	84 @ — 85
Yellow	— — @ — —
White, No. 2	— 79 @ — 83
OATS:	
White	38 @ — 49
Chicago	— 42 @ — 47
New York, mixed	— 49 @ — 53
RYE	
State	— 76 @ — 79
Pennsylvania	— 75½@ — —
BEANS:	
Medlums	2 50 @ — —
Marrows	3 00 @ 3 05
Pea	3 20 @ 3 25
PEAS:	
Green, 1881, ℔ bush	1 45 @ 1 50
Southern Black Eye, ℔ 2-bush. bag	3 90 @ 4 00

PROVISIONS.

PORK:	
Mess, New	$22 00 @$23 50
Extra Prime	19 00 @ 20 00
Prime Mess	21 00 @ 22 00
Family	25 00 @ — —
BACON:	
Short Clear	14 00 @ 14 50
Long Clear	13 75 @ 14 25
Short Rib	14 00 @ 14 50
CUT MEATS:	
Smoked Hams	— 15½@ — 16
Smoked Shoulders	— 12 @ — 12½
Smoked Strips	— 16 @ — —

MILL FEED.

40 lbs	$19 00 @$20 00
60 lbs	22 00 @ 23 00
90 lbs	22 00 @ 24 00
100 lbs	28 00 @ 30 00
Sharps	30 00 @ 31 00
Rye Feed	27 00 @ 28 00
Oil Meal	31 00 @ 32 00
Linseed Meal	32 00 @ 33 00
Barley Meal	31 00 @ 32 00

HAY AND STRAW.

Shipping, per 100 lbs	— 55 @ — 60
Timothy, prime, per 100 lbs	— 80 @ — 85
Clover, mixed, " "	— 65 @ — 75
Oat Straw, " "	— 30 @ — 35
Long Rye Straw, " "	— 50 @ — 55
Short Rye Straw, " "	— 40 @ — 45

COUNTRY PRODUCE MARKET.

NEW BUTTER.

State Creamery, fair to choice	25 @33
State Dairy, pails and tubs	— @ —
State Dairy, tubs, inferior	23 @25
Western, Dairy, choice to fancy	19 @24
Western, Factory, fair to choice	14½@17½

CHEESE.

State, Factory, fine	11½@11½
Good to prime	10½@11
Fair to good	9½@10
Ohio Factory, flat fine	9½@10½
Flat, good to prime	8½@ 9½
Skimmed Creamery	5½@ 6
Full-skimmed Factory, new	2 @ 2½

EGGS.

Long Island, New Jersey, and near by	25½ @26
State and Pennsylvania	24½@25
Western and Canadian	23½@24

LARD

Western, per 100 lbs	$12 00 @$15 00
City	12 50 @ — —
Refined	13 50 @ — —

DRESSED POULTRY.

Turkeys, dry picked	— 15 @— 16
Spring Chickens, Philadelphia	— 22 @— 24
Fowls, Jersey	— 18 @— 19
" State and Western	— 18 @—@19
Ducks per lb	— 14 @— 15

VEGETABLES.

Lima Beans, potato, per bag	$1 50 @$1 75
String Beans, L. I., per bag	1 25 @ 1 50
Onions, Red, per bbl	1 50 @ 2 50
Onions, Western, yellow	2 50 @ 3 00
Onions, White	3 00 @ 3 50
Cabbage, near-by, per 100	5 00 @ 8 00
Potatoes, L. I., per bbl	2 25 @ 2 50
Potatoes, Jersey, " "	2 00 @ 2 25
Sweet Potatoes, per bbl	2 00 @ 3 50
Cucumbers, L. I., per 100	1 00 @ 1 25
Tomatoes, L. I., per box	50 @— 60
Beets, L. I., per 100 bunches	2 00 @ 2 50
Turnips, Russia, per bbl	— — @ 1 00
Radishes, L. I., per 100 bunches	— — @ 1 25

DOMESTIC GREEN FRUIT.

Apples, per bbl	$1 50 @ $3 50
Wortleberries, Jersey, per ½ bu	— 75 @ 1 00
Peaches, Md. & Del., ¢ c. per cr	1 00 @ 1 25
Peaches, Md & Del., bask. ex	— 75 @ — 80
Plums, per bbl	3 50 @ 9 00
Plums, Md. & Del., blue, p'rqt	— 6 @ — 7
Watermelons, Md., per 100	8 00 @ 12 00
Watermelons, Jersey, per 100	8 00 @ 10 00
Nutmeg Melons, Jersey, per bbl	— 75 @ 1 50
Pears, Bartlett, per bbl	7 00 @ 8 00
Pears, Clapp's Favorite, per bbl	5 00 @ 6 00
Peanuts, Virginia, hand-p'k'd, per lb	— 9½@— 9¾
Peanuts, Virginia, fancy	— 8¼@— 8½

DOMESTIC DRIED FRUIT.

Apples, Sliced, State	— 5½@— 7½
Peaches, Peeled	— 12 @— 15
Peaches, Unpeeled	— 4 @— 5
Blackberries	— 7½@— 7¾

CATTLE MARKET.

BEEF SIDES:	
City Dressed	— 7½@— 8½
Western Dressed	— 10 @— 12
LIVE SHEEP:	
Wethers	— 4 @— 5½
LIVE LAMBS:	
Fair to prime	— 5 @— 7
LIVE CALVES	
Jersey prime	— 7 @— 9½
Buttermilk	— 4 @— 5½
HOGS, DRESSED:	
State, per 100 lbs	$10 75 @— —
City, " "	8 72½@— —
Live, State, Western, 100 lbs	8 75 @$8 99½

GUANO AND FERTILIZERS.

	Per Ton.
Soluble Pacific Guano	$— — @45 00
Listers' Stand. Superphosphate	37 00 @40 00
" Ammoniated Dis'd Bone	32 00 @35 00
" U. S. Phosphate	29 00 @30 50
" Ground Bone	31 00 @33 50
" Crescent Bone	30 00 @31 00
" Potato Fertilizer	45 00 @48 00
" Tobacco Fertilizer	47 00 @50 00
" Buckwheat Fertilizer	32 00 @35 00
Baker's Potato Fertilizer	56 00
" Wheat "	50 00
" Cabbage "	51 00
" AA Ammoniated Superphosphate Fertilizer	45 00
" Pelican Bone Fertilizer	37 50
Specialties compounded to order:	
Homestead Superphosphate (Michigan Carbon Works)	40 00
Homestead Tobacco Grower (Michigan Carbon Works)	60 00
Banner Raw Bone Flour (Michigan Carbon Works)	45 00
Matfield Fertilizers (in lots less than car-load	45 00
Matfield Fertilizers (car-load lots)	40 00
Baugh's Raw Bone Superphosphate, per 2,000 lbs	35 00
Baugh's Twenty five Dollar Phosphate, per 2,000 lbs	25 00
Baugh's Warranted Pure Bone Meal, per 2,000 lbs	35 00
Baugh's Export Bone, per 2,000 lbs	31 00 @33 00
Allen's Phosphate	35 00 @38 00
Soluble Marine Guano	45 00 @48 00
Guano, Peruv'n, rectified, 9.70 p. c.	68 00 @70 00
" " " 3.40 "	50 00 @52 00
Guano, Standard or Guanape (2,240 lbs.)	52 00 @54 00
Bone, ground fine, average	— — @32 00
" dissolved, high grade	— — @28 00
German Potash Salts, Kainit	— — @ 9 50
Plaster, per ton (2,000 lbs.)	8 00 @ 9 00
Muriate of Potash (80 p. c.), per 100 lbs	1 82½@ 1 85
Sulphate of Ammonia, per 100 lbs	— — @ 4 37½
Dried Blood, per unit	— — @ 3 12½

ASHES.—We quote 5 @5¼ cents for Pot and 6¼@6½ for Pearl.

First-Class Printers' Materials.

Types, "Strong Slat" Cases, Cabinets, Chases, Printing Presses, etc. Blocks for Engravers. Pattern Letters for Machinists.

VANDERBURGH, WELLS & CO.,

110 Fulton and 16 and 18 Dutch Streets New York.

Insurance.

AMERICAN VITAL STATISTICS.

In 1873 the "Chamber of Life Insurance" appointed a committee of five members to collect the statistics of mortality experience of the combined American companies. The value of such a work to all interested in the subject was so obvious that the companies were almost unanimous in contributing the results of their experience to the common fund. Professor Levi W. Meech, an accomplished mathematician and actuary, was appointed to superintend the work, and has, after years of labor and persistent effort, in the face of serious difficulties, brought his work to a conclusion.

The result is before us in the form of a handsomely bound volume of 550 pages, under the name of "System and Tables of Life Insurance." Professor Meech has accompanied his statistical tables with an elaborate treatise on the mathematics applicable to insurance; but, so far as the public is concerned, the interest would center around the tables showing the actual results of the business of American companies, as compared with the standards upon which their calculations and plans are based.

One of the most interesting tables is that which gives the general death-rate among the combined companies for each age of life, and compares this rate with that established by other observations in England and this country. It is well known that the favorable influence exercised by the medical examination of applicants for insurance extends over several years and causes the deaths during that period to fall much below the general standard for lives which have been longer insured. As the business of the American companies has been largely obtained since 1869 and as the statistics furnished by the companies, as a rule, extended only to 1874, it follows that the average age of the policies under observation was less in case of the American companies than in case of similar observations deduced from the experience of English companies, whose business is, on the average, much older. It was to be expected that the death-rate at the middle ages of life would, for the above reason, be more favorable according to Prof. Meech's tables than by the standards established by the experience of the older English companies. At the younger and older ages of life we would look for about the same death-rate in the English as in the American experience, unless there was a real difference in the general vitality of English and American lives. The latest and most extensive observations on the death-rate for all ages comprise the experience of 20 English companies, compiled by the Institute of Actuaries and known as the "New" Actuaries' Table of Mortality, in contradistinction to the "Old" Actuaries' Table, which is still the legal standard of the State of Massachusetts. It is interesting to compare the death-rates by the two English tables and Prof. Meech's new table, which he designates the "30 offices—American males."

DEATH-RATE OR PERCENTAGE OF MORTALITY.

Age.	*Old Actuaries.*	*New Actuaries.*	*30 Am. Offices*
20.....	.00729	.00633	.00678
30.....	.00842	.00772	.00748
40.....	.01056	.01031	.00996
50.....	.01504	.01508	.01417
60.....	.02934	.02908	.02659
70.....	.06496	.06219	.06778
80.....	.14041	.14485	.13407

It is gratifying to observe that the actual experience of the English, as well as the American companies, according to the latest and most extensive examinations, abundantly proves the safety of the old actuaries table as a legal standard. It is also gratifying to observe the close agreement of the observations upon lives on this and upon the other side of the Atlantic. We have special cause for congratulation in the fact that the death-rate in America at the advanced ages is shown to be more favorable than it is in England, for there is no substantial difference between the conditions under which the observations were made. At the central ages there appears to be a great advantage on the side of the American companies. It must be borne in mind that this difference is largely owing to the greater average age of the policies under observation in the English companies; but the difference is so great that it seems safe to say that, under exactly similar conditions, the death-rate is lighter with the American companies for all ages except those of early manhood, when it is about the same with both.

Professor Meech's figures bearing on the causes of death are also very interesting. In the combined experience of twenty-seven companies he shows that out of each 100 deaths 6 have resulted from typhoid fever, 12 from other miscellaneous zymotic disease, 18 from consumption, 5 from other constitutional diseases, 5 from apoplexy, 9 from other nervous diseases, 6 from diseases of the heart and circulatory system, 8 from pneumonia, 5 from other respiratory diseases, 10 from diseases of the digestive organs, 7 from accidents and injuries, 3 from diseases of the kidneys, 1.28 from suicide, and 5 from other miscellaneous causes. It is, of course, impossible for us to give more than a passing glance at so elaborate a work. The other points relating to the influences of climate and medical selection upon the death-rate are treated at great length, but they must be studied to be understood. The actual deaths in the Northern States have been well within the standard mortality tables, while in the Southern States the opposite result has been realized. The total loss in all localities has been 98 per cent. of the expected loss by the regular American Experience Table. In the Southern States, taken by themselves, the actual loss has exceeded the probable by nearly 50 per cent. The new statistics would have been more valuable if they had not included the returns from some of the reckless and mismanaged companies, whose names are synonyms for incompetence and fraud. If the returns had been limited to the better class of companies, the results would have been much more favorable and would have given a more reliable standard for future use, notwithstanding that the number of observations would have been less. Still the work in its present form will be valued highly by all students of the principles and practice of life insurance.

FIRE INSURANCE CONTRACTS.

The conditions of a fire insurance contract, it should be remembered, are always an unequal bargain, in which the insured party has decidedly the best of it, as an individual transaction. The insurer, upon the receipt of a small annual premium, pledges himself to assume all risk against fire that may beset the safety of the property. The insurer has no knowledge of this property except so far as the insured is willing to inform him; and he is, therefore, undoubtedly often ignorant of the true nature of the risk that he has assumed. Law and justice, then, should alike demand the utmost good faith and candor from the insured, because of his position of advantage. No fact directly or indirectly affecting the character of the risk should be concealed by him. Dishonest men have often made use of their advantageous position in seeking insurance to evade queries and to conceal facts material to the question of the risk at issue. It has been to guard against action of this kind that the many specific "conditions of insurance" have been made part of every fire policy, instead of any wish on the part of underwriters to avoid honest claims through technicalities.—*Insurance Critic.*

INSURANCE.

1851. THE 1882.

Massachusetts Mutual Life INSURANCE COMPANY,

OF SPRINGFIELD, MASS.

Thirty-one Years of Successful Experience.

PURELY MUTUAL.

Every policyholder a stockholder and entitled to participate in distributions of surplus.

The Mass. non-forfeiture applies to all policies and contains the most liberal features ever before offered. Examine its merits before insuring your life.

ACTIVE AGENTS WANTED.

E. W. BOND, President.

JOHN A. HALL, *Secretary*

JOHN B. PENDERGAST, *Sup't of Agencies.*

HARTFORD STEAM BOILER INSPECTION AND INSURANCE CO.

J. M. ALLEN, President.

W. B. FRANKLIN, Vice-President.

J. B. PIERCE, Secretary.

NEW ENGLAND MUTUAL LIFE INSURANCE CO.,

OF BOSTON.

Assets	$16,210,465 92
Liabilities	13,574,570 99
Total Surplus	$2,635,894 93

BENJ. F. STEVENS, President.
JOS. M. GIBBENS, Secretary.

UNITED STATES Life Insurance Company,

Nos. 261, 262, 263, and 264 Broadway, corner Warren Street.

INCORPORATED 1850.

CASH ASSETS,

$5,141,224.47.

The principal features of this Company are ABSOLUTE SECURITY, ECONOMICAL MANAGEMENT, and LIBERALITY TO THE INSURED.

All Forms of Life and Endowment Policies Issued.

T. H. BROSNAN, *President.*
C. P. FRALEIGH, *Secretary.*
GEO. H. BURFORD, *Actuary.*

PENN MUTUAL LIFE INSURANCE COMPANY

OF PHILADELPHIA.

INCORPORATED IN 1847. ASSETS, $7,971,126 01.

SAMUEL C. HUEY, President.
HENRY C. BROWN, Secretary.

PURELY MUTUAL.

Annual returns of surplus. Insurance at net cost. Policies non-forfeiting for their value.

Agents wanted. Apply to H. B. STEPHENS, Vice-President.

1829. Charter Perpetual. 1882.

FRANKLIN FIRE Insurance Comp'y of Philadelphia.

Capital	$400,000 00
Insurance Reserve	1,817,208 52
Unpaid Losses and Dividends	45,706 21
Net Surplus	899,754 54
Total Assets (Jan. 1st, 1882)	$3,163,729 27

JAS. W. McALLISTER, President.
EZRA T. CRESSON, Secretary
Agency Department: GEORGE F. REGER, Manager.

NIAGARA Fire Insurance Company

145 BROADWAY, New York.

ORGANIZED 1850.

62d Semi-Annual Statement, Jan. 1st, 1882.

CASH CAPITAL	$500,000 00
Reserve for Reinsurance	474,508 46
Reserve for all other liabilities	190,728 18
Net Surplus	640,326 68
	$1,735,563 32

Policyholders in this Company have increased Protection under the Guaranties of the

NEW YORK SAFETY FUND LAW.

PETER NOTMAN, President.
THOS. F. GOODRICH, Secretary.
TWENTY-FIRST ANNUAL STATEMENT.

HANOVER FIRE INSURANCE COMPANY,

No. 181 Broadway, N. Y.

Cash Capital	$1,000,000 00
Reserve for reinsurance	633,741 16
Reserve for all other liabilities	96,655 57
NET SURPLUS	834,744 56
Total Assets, Jan. 1st, 1882	$2,565,141 29

B. S. WALCOTT, President.
I. REMSEN LANE, Vice-Pres't and Sec'y.

HOME INSURANCE COMPANY OF NEW YORK.

Office, No. 119 BROADWAY.

FIFTY-EIGHTH SEMI-ANNUAL STATEMENT, SHOWING THE CONDITION OF THE COMPANY ON THE FIRST DAY OF JULY, 1882.

CASH CAPITAL	$3,000,000 00
Reserve for Unearned Premiums	1,967,687 00
Reserve for Unpaid Losses	209,459 97
Net Surplus	1,661,572 10
CASH ASSETS	$6,838,719 07

SUMMARY OF ASSETS

HELD IN THE UNITED STATES AVAILABLE FOR THE PAYMENT OF LOSSES BY FIRE AND FOR THE PROTECTION OF POLICYHOLDERS OF FIRE INSURANCE.

Cash in Banks	$116,215 00	State and Municipal Bonds (market value)	128,500 00
Bonds and Mortgages, being First Lien on Real Estate (worth $3,166,550)	1,363,737 44	Loans on Stocks, payable on demand (market value of Collaterals $1,505,912)	1,007,450 00
United States Stocks (market value)	3,092,750 00	Interest due on 1st July, 1882	80,074 91
Bank and Railroad Stocks and Bonds (market value)	931,350 00	Premiums Uncollected and in hands of Agents	82,142 23
		Real Estate	36,499 49
Total			$6,838,719 07

T. B. GREENE, WM. L. BICELOW, Ass't Sec's. J. H. WASHBURN, Secretary. A. F. WILLMARTH, Vice-Pres. D. A. HEALD, 2d Vice-Pres. CHAS. J. MARTIN, President.

OFFICE OF THE

ATLANTIC

MUTUAL INSURANCE COMPANY.

NEW YORK, JANUARY 25TH, 1882.

The Trustees, in Conformity to the Charter of the Company, submit the following Statement of its affairs on the 31st December, 1881.

Premiums on Marine Risks from 1st January, 1881, to 31st December, 1881.....	$4,039,487 19
Premiums on Policies not marked off 1st January, 1881.....	1,587,594 47
otal Marine Premiums.....	$5,627,021 57
Premiums marked off from 1st January, 1881, to 31st December, 1881.....	$4,110,176 72
Losses paid during the same period.....$1,775,882 80	
Returns of Premiums and Expenses.....924,227 02	
The Company has the following Assets—viz.:	
United States and State of New York Stock, City, Bank, and other Stocks...	$8,965,758 00
Loans, secured by stocks and otherwise.	1,729,500 00
Real Estate and Claims due the Company, estimated at.....	491,148 18
Premium Notes and Bills Receivable....	1,631,994 23
Cash in Bank.....	347,785 99
Amount.....	$13,165,466 40

Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof, or their legal representatives, on and after Tuesday, the seventh of February next.

The outstanding certificates of the issue of 1877 will be redeemed and paid to the holders thereof, or their legal representatives, on and after Tuesday, the seventh of February next, from which date all interest thereon will cease. The certificates to be produced at the time of payment and canceled.

A dividend of forty per cent. is declared on the net earned premiums of the Company for the year ending 31st December, 1881, for which certificates will be issued on and after Tuesday, the second of May next.

By order of the Board.

J. H. CHAPMAN, *Secretary.*

TRUSTEES:

J. D. JONES,	HORACE GRAY,
CHARLES DENNIS,	EDMUND W. CORLIES,
W. H. H. MOORE,	JOHN ELLIOTT,
LEWIS CURTIS,	ADOLPH LEMOYNE,
CHARLES H. RUSSELL,	ROBERT B. MINTURN,
JAMES LOW,	CHARLES H. MARSHALL,
DAVID LANE,	GEORGE W. LANE,
GORDON W. BURNHAM,	EDWIN D. MORGAN,
A. A. RAVEN,	ROBERT L. STUART,
WM. STURGIS,	JAMES G. DE FOREST,
BENJAMIN H. FIELD	SAMUEL WILLETS,
JOSIAH O. LOW,	CHARLES D. LEVERICH,
WILLIAM E. DODGE,	WILLIAM BRYCE,
ROYAL PHELPS,	WILLIAM H. FOGG,
THOMAS F. YOUNGS,	THOMAS B. CODDINGTON,
C. A. HAND,	HORACE K. THURBER,
JOHN D. HEWLETT,	WILLIAM DEGROOT,
WILLIAM H. WEBB,	HENRY COLLINS,
CHARLES P. BURDETT,	JOHN L. RIKER.

J. D. JONES, *President.*
CHARLES DENNIS, *Vice-President.*
W. H. H. MOORE, *2d Vice-Pres't.*
A. A. RAVEN, *3d Vice-Pres't*

THE CONTINENTAL

LIFE INSURANCE CO., OF HARTFORD, CONN.

ASSETS, $2,734,417.49.
SURPLUS, $504,337.06.

JAS. S. PARSONS, President.
A. S. WINCHESTER, Vice-President.
E. R. BEECHER, Secretary.

MANHATTAN LIFE

Insurance Company of New York.

POLICY simple, definite, liberal, nonforfeitable incontestable.

THIRTY-TWO years of success.
SAFE. $2,112,000 Surplus by New York rule.
RELIABLE. Over $10,300,000 safely invested.
State Agents wanted in some of the best states. Local Agents wanted in every City and large Town. Apply direct to this Company.

H. STOKES, President.

H. S. STEBBINS, Actuary. J. L. HALSEY, Sec'y.

CONTINENTAL

(Fire) Insurance Co.

OFFICES, Continental Buildings: { New York, 100 Broadway. Brooklyn, cor. Court and Montague Sts. and No. 108 Broadway, E. D.

Reserve for reinsurance.....	$1,501,512 28
Reserve for all other claims.	282,548 64
Capital paid in in Cash.....	1,000,000 00
Net Surplus.....	1,425,339 25
Total Cash Assets, July 1st, 1882	$4,209,400 15

This Company conducts its business under the restrictions of the New York Safety Fund Law. The two Safety Funds together equal $1,100,000.

DIRECTORS:

GEO. T. HOPE, President.
H. H. LAMPORT, Vice-President.
F. C. MOORE, 2d Vice-President.

SAMUEL D. BABCOCK,	SAMUEL A. SAWYER,
GEORGE BLISS,	HENRY B. HYDE,
S. B. CHITTENDEN,	JNO. L. RIKER,
WM. H. SWAN,	WILLIAM BRYCE,
HENRY C. BOWEN,	WELLINGTON CLAPP,
AURELIUS B. HULL,	HENRY F. SPAULDING,
WILLIAM M. VAIL,	RICHARD A. McCURDY.
THEODORE I. HUSTED,	JOHN H. REED,
WM. H. CASWELL,	JOHN H. EARLE,
D. H. ARNOLD,	CHARLES H. BOOTH,
WM. M. RICHARDS,	WM. H. HURLBUT,
HORACE B. CLAFLIN,	EDWARD MARTIN,
SEYMOUR L. HUSTED,	BRADISH JOHNSON,
ALEX. E. ORR,	S. M. BUCKINGHAM,
WM. L. ANDREWS,	J. D. VERMILYE,
E. W. CORLIES,	JACOB WENDELL,
GEO. W. LANE,	JNO. F. SLATER,
JAMES FRASER,	LAWRENCE TURNURE.
HIRAM BARNEY,	

CYRUS PECK, *Secretary.*
A. M. KIRBY, *Sec. Local Dep't.*
R. C. TOWNSEND, *Sec. Agency Dep't.*
CHAS. W. DUTCHER, *Sec. Brooklyn Dep't.*

THE

EQUITABLE

Life Assurance Society,

120 Broadway,

NEW YORK.

PERSONS about to assure their lives will do well to examine the application and policy offered them, to see if they are filled with technical conditions, which might in the end invalidate the claims of their heirs.

The Equitable Life Assurance Society invites a comparison of the conditions contained in its application and policy with those of any other company in the country, in order that intending assurers may judge for themselves.

The public, although believing in the solvency of our leading companies and their ability to meet all obligations, have in some cases become dissatisfied with life assurance, from the disposition manifested by some companies to contest their claims on technical and insufficient grounds, because of the advantage they have over the policyholder in the application which he signed when the assurance was taken.

To meet this objection, the Equitable issues a policy which, after three years, is INCONTESTABLE. If any palpable fraud is attempted upon the Company, resistance will be made to the payment of further premiums before the expiration of the three years, and a demand for the discontinuance of the policy will be made while the policyholder is alive and able to defend his rights in person, rather than, as has been too often the case, that a company should continue to receive premiums for twenty or thirty years, and only in the event of death discover grounds upon which the payment of the policy may be contested, and when the person whose life was assured is unable to defend the attack made upon his character and the interests of his widow and children.

The Equitable meets the requirements of the public by having a fair contract in its application and policy. All the policies issued by the Society since its organization which have been three years in force are now INDISPUTABLE. Such policies in the event of the decease of the assured are paid immediately upon the receipt at the Society's office in New York of satisfactory proofs of death, without discount and without the usual delay of sixty or ninety days.

The appreciation of the public of the course taken by the Equitable is shown by the fact that for a number of years it has transacted a larger amount of business than has been written by any other company in the world. The policies issued in 1881 amounted to $46,000,000. This success has drawn upon the Society many attacks from those companies which do not write an absolutely indisputable policy.

The Equitable has an accumulation of $44,306,541.89; an income of $10,083,505.48; and a surplus of $9,915,496.89; and is prepared to write policies from one thousand to fifty thousand dollars in amount on all the approved forms.

The Equitable originated and issues a Tontine Savings Fund policy, which may run for 10, 15, or 20 years, at the end of which time the policyholder will have the following

OPTIONS.

1. He may surrender his policy and withdraw its *full* value in cash (*i. e.*, the *entire* "Reserve" and his full share of profits.

2. He may convert his assurance into a paid-up policy.

3. He may draw his profits in cash and continue his policy by paying premiums as before.

4. Or he may buy an annuity with his profits and use it with the annual dividends in paying future premiums on his policy.

The profits which have been returned to the holders of these policies cannot be equaled under any other form of assurance.

Persons who are considering whether they will assure their lives and who may desire additional information on the subject, or an explanation of the advantages offered by the Society, are requested to communicate with the officers or agents, who will give such communications special attention.

H. B. HYDE, President

J. W. ALEXANDER, SAMUEL BORROWE, } Vice-Presidents.

WILLIAM ALEXANDER, Secretary.

Old and Young.

THE CAT-BIRD.

BY THE REV. M. J. SAVAGE.

THROUGH the night and through the day
Runs a babbling brook away,
'Neath the hill and toward the river,
Through the pasture, on forever.
Shadowy playmates there I see,
Rivaling the brooklet's glee;
And the cat-bird's voice I hear,
That so piqued my childhood's ear.
Saucy, mocking cat-bird,
On the alder spray,
Even now I hear thee,
Though so far away.

Thou incarnate, wicked joy,
How I watched thee as a boy,
Mocking with thy saucy call
Robin, jay, kingfisher, all—
Picking up the varied notes
As they fell from feathery throats,
Screeching as in demon glee
Our astonishment to see.
Ashen-coated cat-bird,
On the alder spray,
Mimicking thy fellows
All the live-long day.

Thou highwayman of the wood,
Our New England Robin Hood,
Making other nests thy prey,
Eating eggs thou did'st not lay,
How with childish wrath we heard
Tales of thee, thou naughty bird,
Of feathered maidens in distress,
Longing still to make redress.
But thou saucy cat-bird,
On the alder spray,
All our maledictions
Mocked and jeered away.

Oft amid the leaves descried,
With thy pert head cocked one side,
Oddly jerking thy long tail,
How I've heard the jeer and rail,
Scolding on through all the weathers,
Like a Carlyle dressed in feathers,
Then, to mock the mockery,
Thou would'st bubble o'er in glee.
Oh! thou cynic cat-bird,
Mimicking mankind,
All our whims and fancies,
Laughing down the wind.

Tragic, comic actor thou,
For thy stage an alder bough,
Now some borrowed joyous note
Pouring from thy feigning throat;
Now from wailing puss in sorrow
Her alarm-cry thou dost borrow;
Till, to us bewildered, seems
Each but fancy of our dreams.
Mimic actor, cat-bird,
Thus thy betters do,
'Till, 'tween good and evil,
Nothing seemeth true.

Cat-bird, but I love thee still,
By the brookside, 'neath the hill,
Laughing, mocking in the trees,
Feathered Mephistopheles;
Playing out thy varied part,
Mirroring the human heart,
Fretting, scolding, scornful, then
Bursting out in joy again.
Good and evil cat-bird,
On the alder spray,
Like thy contradictions
Run our lives away.

BOSTON, MASS.

JOSHUA LATHROP'S LEGACY.

BY MRS. LAUNT THOMPSON.

"MORNIN', Dr. 'Taint likely, think, 't the old man can live through the day?"

"No," said the Dr., as he prepared to climb into his gig. "No; or, more correctly, I should say that I don't expect him to live to see another day. He may live till midnight."

"He's held out wonderful, that's true," responded Zedekiah Smith, as he gazed meditatively after the retiring wheels of the Dr.'s gig. "Say, Jemimy," he continued, looking in at the kitchen window as he spoke, "I guess I'll step up to the house and see how he's gittin' on."

"What's the use?" replied a slightly snappish voice from the interior. "You can't do him no good, nor he ain't a-going to do you no good, as I'm aware of. There's Hanner Jibb there, that's the best nurse there is; and old Jemmy Golding, that, if he ain't the smartest man that ever was, is used to all the old man's ways and humors him. And you've got lots to do, Ziah. Do, for massy's sake, mend me that 'ere rockin' chair, that's be'n sot back against the wall for more'n a week. Ef you want t' do good, that'll be more to the puppus, I guess, than runnin' off after folks that ain't nothin' to you nor me either."

"Well, Jemimy, well, just as you say," replied Ziah, submissively, as he proceeded to the duty in question.

But, being a prudent man, he managed at once to satisfy his wife and his own curiosity, by placing the rocking-chair in such a position that he could keep his eye on the big house while he worked. The interest which all Laneham felt in old Joshua Lathrop was not precisely of an amiable character, for the old man was not beloved. He was only pitied and wondered at. Forty years before, he had come to Laneham, already a rich man; though it was whispered concerning him that he belonged to no Lathrops that anybody knew anything about. He had bought the Rue House, the largest house in Laneham, and had enlarged it and furnished it expensively. He had then married and settled down. But his married life had not been a happy one; or, rather, had not resulted happily. Joshua Lathrop was a gloomy man, and his wife, whom he had selected, strangely enough, because she was poor and stupid, was, as the sequel proved, not stupid enough to be happy with him. She bore him four children, then pined away, fell into a decline, and died. The children had been brought up away from home, and, as they attained majority, had one by one gone out into the world and had never returned to the parental home. Forty years ago it was not so easy, and, therefore, not so common to wander about the world as it is now; and Joshua Lathrop's children were frequently quoted as having been, in this respect, rather evilly disposed, though no other ill was known of them. Now, at eighty-four, the old man was dying quite alone, yet with all his faculties about him, noting day by day, as every one knew, the slow approach of death, yet taciturn and resolute as ever; and, as ever, admitting few visitors and with them conversing only on indifferent topics. He had never gone to church. It was supposed that he believed in nothing, and when he refused to admit Parson Denham people pitied him more than ever. No one thought of summoning his two surviving children. They had not crossed his threshold for more than twenty years, and were thousands of miles away; one a merchant in China, the other measuring the day by prayers and religious offices and the narrow, yet absorbing routine of a monastery. Layton Lathrop—Fra Giralamo in religion—had been a Carthusian monk for more than twenty years. For ten of these years all that was mortal of his twin brother, John, had been a heap of dust. John had become a Jesuit priest, was sent out to China as a missionary, and had been murdered by the natives. One daughter there had been, and she, years before, had joined an Anglican sisterhood, and had died not long afterward of typhoid fever, while doing duty as nurse in one of the larger manufacturing towns in the North of England. Thus it was that Joshua Lathrop was alone. As far as he showed preference, it was manifested for old Jemmy Golding, an English servant, who had been in his house for nearly forty years, a pompous, conceited, but kind and simple-hearted old man. Jemmy Golding accepted his master without question, vapored in his presence naturally and easily, and never speculated about his past. This speculation—this wonder why he was so taciturn and gloomy; why his wife had pined away and died, visibly shrinking from him in death, as in life; why his children had never clung about his knees; and why, as soon as they attained majority, each child had left him, to return no more—all this old Joshua read in the eyes of his neighbors, as they looked at him, and it angered him. He read it now in the eyes of Hannah Jebb, "the best nuss in the township," as she handed him his spotless napkin and then placed his gruel before him and took up the spoon, prepared to feed him, as alas! his failing strength required. He took the gruel and then said:

"That will do, Mrs. Jebb. Go to your own room and send Jemmy Golding to me."

Most of Mrs. Jebb's time was passed in her own room, most unwillingly on her part, for she was a conscientious, as well as skillful nurse, and it troubled her that her em-

ployer should not have his money's worth, even while she was glad of the opportunity to "git on" with a set of shirts she was making for her son. She obeyed him, however, calling Jemmy Golding as she went to her room.

"Shut the door," said old Joshua, as Jemmy came in.

Jemmy obeyed.

"Come here, nearer the bed. They are building a new church, eh?"

"They have built it, sir," said Jemmy, proudly. "And time enough, too, if I may say so. To think that the Church of England shouldn't have been represented here before. It's a downright shame, so it is."

"We don't call it the Church of England over here," interrupted old Joshua, captiously.

"It's all one, sir, *the* Church. I could explain to you, if you would allow me. The—"

"Never mind. Has the new minister come?"

"Rector, if you please, sir. We don't call them ministers. That's for Dissenters. We—"

"Has he come?" snarled old Joshua, savagely.

"Yes, sir. Day before yesterday."

"His name is Selwyn," said Joshua, suddenly and decidedly.

"It is, sir. The Reverend William Robert Selwyn. He—"

"What does he look like?" interrupted Joshua.

"Well, sir, he's about twenty-seven or eight, tall and fine lookin', not handsome, but a pair of big blue eyes, that's very observin'—"

"That will do. Go down to his house and tell him I want him. Now, immediately. Do you hear? There is no time to lose."

"Yes, sir."

Jemmy was half way down-stairs when the bell in the sick-room rang sharply and loudly.

"Not you, Mrs. Jebb. Jemmy Golding," said old Joshua, as both faithful attendants appeared at the door. "Come here," he continued, when he was left alone with Jemmy.

Jemmy approached the bed.

"You are attending?" said Joshua, fiercely.

"Yes, sir."

"Very well. If he—if Mr. Selwyn looks at the portrait on the landing of the staircase, tell him it is the portrait of his grandmother."

"I will, sir," said Jemmy, enchanted to know something which no one else knew.

The young rector of St. Anne's was fast locking the church door behind him as the messenger approached. He was devout, enthusiastic, fresh from a tour in England, where he had spent much time in Oxford, and thrilling with the life and religious ardor of the Oxford movement, then in its infancy. He had established daily services and was ready to do with might all that his hand found to do. A perceptible gleam of joy shone in his calm blue eyes as Jemmy Golding stated his errand; but, perceiving that Jemmy was a garrulous man, he asked no questions and followed him with a quick, firm stride, which was full of character and energy.

"Our new rector, the rector of St. Anne's," said Jemmy, in a pompous whisper, as he perceived Mrs. Ziah Smith looking out of her window, and Ziah himself leaning over his front gate with bursting curiosity. How often Ziah had rejoiced in the fact that his small house so overlooked Joshua Lathrop's big one that no one could go in or out without his knowledge.

"Do tell? The new 'Piscopal minister, eh?" he responded, eying Jemmy somewhat curiously. "What's he goin' up to the big house for?"

"I advised Mr. Lathrop to send for him," said Jemmy, proudly and with fine indifference to truth. "He's got little time enough to 'tend to his soul; and, of course, our rector can put everything right for him."

"Can, can he?" answered Ziah, contemptuously, with a satirical gleam in his eye. "There's a few doctrinal p'ints I'd like to discuss with you, if you please."

"No time now; no time," said Jemmy, hastily, for he had often had experience of Ziah's argumentative powers and avoided rousing them. "See you again, Mr. Smith. His Reverence is waitin' for me."

"*His Reverence!*" repeated Ziah, with fine scorn. "I say, Jemimy," he continued suddenly, in quite another tone. "Kind o' queer, ain't it, the old man sendin' that way? I'd like to know the rights of it."

"There ain't no rights to know, I guess," replied Mrs. Smith, scornfully from the interior. "All the folks in town knows that he ain't ben nothin' more'n an infidel all his life, and he wouldn't see Parson Denham. Hanner Jibb herself told me that. Ef now that he's struck with death there's folks as thinks they can do what they like with him—"

"Well, I guess he's got his senses, Jemimy," interposed Ziah. "Anyways, he had this morning, while the Dr. was there. Miss Jibb told me so."

"I'll bet he ain't got 'em now, ef he's sent for that young sprig," replied Ziah's spouse, obstinately.

Meanwhile, the Reverend William Robert Selwyn was ascending the wide steps which led to the front of the big house. The big house was built on the old square plan used for all houses of any pretension in colonial times, a plan than which none better for dignity and comfort has ever been invented. Everything about the house, without and within, was in good but dreary order. As they entered the large hall and began to ascend the staircase, which rose in two low flights toward a broad central landing, their footsteps were distinctly audible to old Joshua, as he sat propped up in bed and listening intently.

He heard the pause on the landing, then old Jemmy's high, sing-song voice, saying distinctly:

"The portrait of your grandmother, sir."

That portrait, a full-length, life size, had hung there for more than forty years. A tall, slim, stately young beauty, her abundant dark brown hair piled up above her noble little head in some pretty, by-gone fashion; her long, clinging dress of white satin gleaming in rich folds; one lovely arm resting on the back of a high, carved chair, over which were laid her long gloves, the other hanging by her side. Her face was, perhaps, deficient in absolutely regular beauty, but beautiful, nevertheless, and eminently distinguished, particularly for a pair of large, brilliant brown eyes, which seemed still to flash and glow under the finely penciled eyebrows, and so vividly, so really that the gazer on the portrait seemed to feel himself under the fire of their haughty glances.

The young clergyman had no time to pause and look, no time to digest his astonishment at finding the portrait of his ancestress in this strange place. He passed on quickly, and, halting a moment on the threshold of the sick-room, uttered in a clear voice the Church's greeting:

"Peace be to this house."

"There is no peace," responded old Joshua, in a harsh, bitter voice. "No," he continued, as he saw the prayer-book in Mr. Selwyn's hand, "I did not send for you for that. I have something to say to you. Nothing to hear from you." He paused for a moment for breath and made a sign to Jemmy Golding to leave the room.

When the door was closed, the young clergyman advanced to the bedside, and met for the first time the glance of the dying man. Old Joshua shuddered visibly as their eyes met, then said, distinctly, rather in the tone of one making an assertion than of one asking a question:

"Your grandmother was Marion Dalziel, of Portsmouth."

"Yes," answered Mr. Selwyn, surprised.

"She married John Selwyn, of Selwyn Place, in Western Virginia, elder brother and half-brother of Robert William Selwyn. You remember your Uncle Robert?"

Mr. Selwyn smiled.

"My Uncle Robert died, murdered, more than fifty years ago."

"Just so, just so," gasped the dying man. "He died—was murdered, as you say, and was childless. I owe—" He paused for a moment; then, after an evident struggle, said: "I owe something to Robert Selwyn's nephew and you have his name. You are his representative. You have a right to the legacy I have to leave. Stop," he continued, as a disclaimer rose to Mr. Selwyn's lips. "The legacy I have to leave you is not money. It is—a life's experience. You are a preacher—"

"A priest," interposed Mr. Selwyn, softly.

"It is all one to me," responded Joshua. "Priest, preacher, minister, what you will, you pretend to be set apart to do your duty to men, to teach them to do God's will—to bear the cross in a world where the wicked flourish like a green bay tree. Young man, it is a trial to the righteous to see the wicked flourish. When you see them faint-hearted, remember Joshua Lathrop's legacy." He leaned forward and gripped the young clergyman's arm with his bony hand as he continued: "Tell them that a man may have riches, wealth, and honor, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, yea, though he beget children and live many years, and his soul be not filled with good, he has not peace. There is no peace, no peace to the wicked. That is my legacy. In my early youth I committed a great crime, and in later years a still greater one. I was never discovered, but the curse of God was on me. A vessel of wrath, destined to destruction. I have done my work, and my reward has been with me, hell and damnation burning in my heart for seventy years. Eighty-five years I have lived on earth, and what have I learned? 'That it must needs be that offenses come, but woe unto that man by whom they come.' Stop, do not speak yet. You are Robert Selwyn's flesh and blood. You look at me with his eyes, the eyes that I have seen in darkest night and brightest day alike for fifty years, eyes that damn me as they look at me. But you must hear me. Seventy years ago I committed my first murder. I was a boy then. I woke up in the morning innocent, and lay down at night in hell. There was a skirmish that day in the neighborhood, the skirmish that began the long struggle of the Revolutionary war. I wished to go, but I was a boy of fifteen, the only son of my mother and she a widow. She bade me not go. She was far gone in consumption, poor soul, and she called me her only comfort. She knelt down at her window to watch and pray, and I went out into the garden to work. I heard the shots distinctly from where I stood and my soul was filled with rage. Suddenly, close by me, I heard a groan, and, as I turned round, I saw a wounded British soldier almost at my feet. He was a handsome fellow, but, ghastly from the blood which streamed from a wound in his forehead, he was dragging himself along on his hands and knees towards a little stream of running water. I had an ax in my hand, and I clutched it and ran toward him. He lifted himself as well as he could and gazed up in my face. And I lifted the ax. Ah! you shudder. You think a tiger would not be so cruel, and my poor mother screamed out: 'Joshua! Joshua! for God's sake stop.' But I killed him. I left him where he fell, with the ax cleaving to his skull, and rushed into the house. My poor mother was there, kneeling at the window-seat. She alone had seen me. I went up to her, and she shuddered. I took her arm and attempted to raise her; but she fell back lifeless on the floor. She too was dead.

"I lived on undiscovered. I worked and prospered. All things went outwardly well with me, but I had hell in my heart. Fifteen years later, when I had made myself a position and a fortune, I first met your grandmother. She was beautiful, the most beautiful woman of her day and the proudest and purest. Some people said the coldest too; but I always believed that she could love as no other woman could love. I worshiped her and longed for her from the moment I first saw her and long before I knew her. Your Uncle Robert presented me to her. He was her first cousin, through her mother. He was a good friend to me and the handsomest man of his day. What right had I, the murderer, to Robert Selwyn's friendship or Marion Dalziel's love? But I wanted both. And Robert Selwyn was a good friend to me—a good friend; and I loved him until little by little, day by day, and hour by hour I came to believe that he was all that stood between me and Marion Dalziel. And I was mad to possess her. I knew then, as well as now, that I carried a damned soul within me, and I used to say to myself: 'He will live, he will have joy on earth, and then he will have heaven, and I shall have nothing.' There was to be a ball at the Wentworth House, and we were all to be there. It might have been two, three days before that, that I was strolling along the main street of Portsmouth with a physician, when Robert Selwyn passed us, with your grandmother on his arm. They looked bright as the morning, and the physician, looking after them, said: 'There go the handsomest couple in the States; but they will have to marry soon. Handsome as he is, Robert Selwyn will not live six months, and Miss Dalziel will certainly marry him. She is devoted to him. These words set me on fire. I shut myself up until the night of the ball; but I had not then decided what to do, only to get Marion Dalziel for my wife. On the night of the ball she was dressed as she appears in that portrait on the stairs. I made my way to her and asked for a dance. She was to open the ball, she said, with Colonel Wentworth; then she was to dance with her cousin Robert. I drew aside and watched them, and again and again the Devil whispered in my ear: 'You are a lost soul. Why not have a little happiness in this world?' At last I made up my mind to stake everything on the first counterdance after supper. I went and asked her for it. 'Oh!' she said, indifferently, 'I have promised that also to my cousin Robert. He has gone out to take a breath of fresh air, and, if he does not return, you may take his place.' I answered that I would do so, and again I withdrew to an embrasure of the window, where I could see without being seen. A moment after I stepped out, still unseen, and ran down to a lane which crossed the bottom of the garden. It was pitch dark, and, as I drew aside on the turf, I could barely distinguish his footsteps on the gravel walk. He was walking lightly up and down, humming a French love song. The perfume of his dress and hair reached me where I stood and my heart failed me. Then, quick as lightning, came the thought: I am predestined to damnation. After life, hell. Let me have Marion while I may. Let me have her *first*. I put my hands up over my head. I never knew whether I meant to shout aloud my presence there, and so put myself out of temptation, or not; but I was a lost man. The Devil availed himself of that action and made me feel a loose brick on the top of the wall against which I leaned. I seized and hurled it, and—he fell. I heard the thud as his body dropped on the gravel, then one single long sigh; and I turned and fled as noiselessly as I had come, and regained my place behind the window. It had all passed so quickly that the music for the first counterdance had not yet struck up; and, after waiting a few minutes, I went to your grandmother and claimed her promise. She redeemed it coldly and the touch of her gloved finger-tips, so slightly and proudly given, told me that I had damned myself in vain. Before I murdered Robert Selwyn I was sure that I could win her, if he were out of the way. Now that I had done it, I knew as well as I know now that she would never accept me. That is the fire of hell: to sin and find the price of sin refused. I lived through those days, through the funeral, through the wail of grief and rage which arose on all sides. No one suspected me. Weeks after he was dead I prepared to leave Portsmouth forever; but first I went to your grandmother to stake my last chance. She refused me, as I was sure she would, and, when I asked if it were for Robert's sake, she said no. She had loved him as a sister, but she had religious scruples about marrying a first cousin. I never saw her again. That portrait I bought of a French artist who was in Portsmouth at the time. He, too, was madly in love with her, and at first refused to sell it; but I followed him to Paris and there I bought it of him. It has been all over the world with me in memory of my crime, but I have never told its history before. That belongs to Robert Selwyn's nephew and namesake. Tell the world how Joshua Lathrop lived on undiscovered, and lived all the while in hell. It maddened me to live alone and see forever those murdered eyes gazing at me. So I married, but not for love, and children were born to me; but they shrank away from me. I had the semblance of a home, the semblance of human relationships. No more! After my wife died, I called my eldest son to

me and I began my confession. I thought, perhaps, he might pity me; but it needed only the first murder to turn him into a stern judge. He heard me out, and then he threw down on the table a purse of money I had given him and left me. He shipped for China before the mast, and I have never seen him since. My daughter left me too. Each child, when its turn came to hear my story, shrank from me and then left me. My daughter and my two younger sons wrote me that they had offered up their happiness for my soul's welfare. In vain! Who can save the damned?"

Joshua paused and relaxed his hold on Mr. Selwyn's arm. He had told his tale rapidly, with scarcely a pause. Now he sank back exhausted, a gray shadow settling on his gaunt features. The young clergyman rose and bent over him gently.

"In Robert Selwyn's name," he began, "I bid you—"

"Lost! lost! lost!" murmured the dying man, and was gone before the message of forgiveness could be uttered.

By his will, a will dated on the evening of the day his twin sons left his house forever, Joshua Lathrop left his large fortune to found a hospital for consumptives, to be called the Robert Selwyn hospital; the portrait on the landing to Robert Selwyn's nephew and namesake, "who is charged," added the testator, in a codicil, "to explain why my children refused to accept my fortune."

FLORENCE, ITALY.

A WORK-A-DAY WORLD.

BY MARY N. PRESCOTT.

LITTLE birds in their nests are breaking
Into song by themselves;
Garden spiders are busy making
Gauzes for pixies and elves;
Caterpillars are slowly weaving
Hammocks of silken thread;
And honey-bees are boldly thieving
Pollen, for daily bread.

The little brook is almost dizzy,
Turning the big mill-wheel;
Wasps and ants are about and busy,
Where they may borrow or steal;
The mother mosquito is launching her wherry,
Manned by a sleepy crew;
When they make land, awake and right merry,
They'll find work ashore to do.

NEWBURYPORT, MASS.

THE KENWORTH BOYS.

BY MARY B. SLEIGHT.

"THERE, Ma'am. That's what I call a rather nice piece of work. Wait a minute. There's a hairpin won't stay where it belongs. Eh? Did that hurt? Hairpins are such contrary things. Glad I don't have to wear 'em. And now, Mamma, take a view of yourself, and see if it isn't pretty well done, considering."

Mamma, a frail-looking little lady, with soft brown eyes, gave a quick but satisfied glance into the small mirror that the boy held before her.

"I couldn't have done it better, myself," she said. "And now kiss me, deary, and be off, or you will be late."

But, stooping to kiss her, the boy, a round-faced, curly-headed fellow of fourteen, lingered to straighten her collar, and then caught up and carried to his lips the two helpless little hands that lay folded in her lap.

"Remember, you are not to use them for anything to-day," he said, patting them lovingly. "Hal has washed the dishes and made the beds and Fred has everything ready for lunch. So good-bye, little Mamma; and good-bye, Primrose. Brother'll bring you a sugar-plum to-night."

"Precious boy!" sighed the mother, as the door closed behind him.

"Prethuth boy!" echoed Primrose, who sat rocking her doll. "Duy ith dood, Duy ith."

But Guy, cheerfully as he had said good-bye, was full of rebellious thoughts that morning.

"Poor Mother!" he said to himself. "It seems cruel to leave her there alone all day. She ought to have a nurse again, and she shall as soon as I can earn enough to hire one. But, to do that, I must keep on in that miserable old store, and I hate it. Oh! if Father had only lived!" And just then he saw Howard Bruce, with whom six months before he had been competing for the class prize, riding toward him on a gray pony that he himself had once owned.

Howard was the son of a wealthy hardware merchant and while Guy's father lived the two families had been on very friendly terms. But Dr. Kenworth, owing to a series of misfortunes, chief of which was a long and expensive illness, had left no property, with the exception of the plain, two-storied, brick house in which they had lived ever since the boy could remember; and, though Mr. Bruce, on hearing that Guy would have to leave school and go to work, had kindly given him a place as errand-boy in his warehouse, Mrs. Bruce no longer thought it worth her while to visit Mrs. Kenworth, while, as for Howard, he seemed to have lost all recollection of the fact that his father's errand-boy was once his own class-mate.

"He can go to school and fit himself for college," said Guy, bitterly, as Howard cantered past, without even glancing at him. And this bitter feeling was in no way lessened when, half an hour later, as he was cleaning the office windows, two of the school-girls, tripping daintily by, looked up at him without the faintest smile of recognition.

"Poor Guy!" said one of them, curling her pretty red lips. "It is something of a come-down for him, having to give up school and sell his pony and go to washing windows for a living."

And Guy heard every word of it.

Still, he felt grateful to Mr. Bruce for the place, and was determined that, whatever work fell to him, he would do it faithfully. So he rubbed away at the great plate windows, until they shone like mirrors; and, that done, he went to his desk and directed envelopes until the head clerk called him to go to the post-office. This was one of his hardest trials, for, in going and coming, he had to pass the Academy, and usually it was recess-time, and there were the boys on the playground, pitching quoits and practicing gymnastics, while he trudged by, unnoticed, with Mr. Bruce's mail-bag over his shoulder.

"You don't know, Mother, how it makes a fellow feel," he said, one evening, after an unusually trying day, as, tired and half discouraged, he lay on the lounge, with his head in his mother's lap.

"And how do you manage to stand it, deary?" she asked.

"Oh! I begin to repeat the Commandments or the "Deserted Village," whichever comes first, just as fast as ever I can," answered Guy, with a laugh; "and by the time I reach the store again I usually feel better."

"That's an admirable way to work off bad feelings," said Mamma, smilingly. I think I shall try it myself."

"Poor Mamma! I don't see how you manage to stand it, shut up here all day, with no one but Primrose for company," said the boy, patting her hands.

"Primrose is very entertaining company, little chatterbox that she is," said Mamma; "but I'm afraid we shall have to send for Miss Quibley to do some mending for her. I have been trying to patch her blue dress; but I couldn't even thread the needle, my hands are so much worse to-day."

"Let me do it," cried Guy, eagerly, remembering, with a pang, that Miss Quibley must have a dollar a day and her board. "I am learning to darn beautifully, and I don't see why I can't learn to patch." And before his mother could fairly raise an objection, he had threaded a needle and taken the little blue dress across his knee.

"There, that goes so fash, I suppose," he said, putting the patch in place.

"Yes, but that piece is wrong side out, and—why, my dear boy, you can't do it with white thread!"

"Why not?" laughed Guy. "When this gives out I can take a needleful of red, and then we shall have the red, white, and blue."

"Hurrah for the red, white, and blue!"

And by the time the task was done the two had grown so merry over it that Guy had forgotten all the day's crosses.

Two years before an attack of inflammatory rheumatism had left Mrs. Kenworth a complete cripple, so far as hands and feet were concerned; and, though, by degrees, she had regained the use of her feet sufficiently to be able to hobble about the house, her poor little hands remained so cramped and distorted that it was a difficult matter for her even to feed herself. It had been a trial in the beginning, when a faithful nurse was always in attendance, and, now that the keeping of a servant of any kind was beyond her means, it was hard, indeed, to be resigned. Some of her neighbors had tried to persuade her that the wisest thing she could do was to sell the house and find places for the boys as apprentices.

"Boys without a father are jest sure to go to ruin," said old Mrs. Piper, who lived across the street. "They need a man to train 'em."

But the brave little woman was determined to keep both her home and her boys.

"Them boys 'd oughter ben girls," said old Mrs. Piper, severely, "an' then they'd a-ben o' some use to you."

"I am very well satisfied as it is," said Mrs. Kenworth, gently; while the twins, Hal and Fred, who sat at the further end of the room, preparing the next day's lessons, bridled with indignation.

"I wonder if she thinks boys can't be of any use," muttered Hal, under his breath.

"That's as much as she knows about boys," exclaimed Fred, the moment the old lady was out of hearing. "I rather think we'll show her that boys can be as smart as girls, when they try."

"Indeed, we will," said Hal, decidedly. "And all you'll have to do, Mamsy, is to sit in state and give directions for a day or two, just till we get the run of things."

"My poor boys!" said Mamma, with a sigh. "I fear you will find that you have undertaken a harder task than you think for."

But the boys made light of her fears and went to work so energetically that she soon found it difficult to realize that she was without a servant.

"It takes a good deal of 'wrastling,' though," said Fred, confidentially to Guy, who was four years older than the twins. "I declare, anybody that can keep house without getting wrathy once in a while must be *mighty* good."

"That's a fact," said Guy.

Still, nothing was slighted. If neighbors chanced to drop in, they usually found Mamma seated in her easy-chair, a picture of dainty neatness, with books and flowers on the little table beside her and Primrose playing at her feet.

"Everything as clean and trim as a woman could make it," said Miss Quibley, who, in spite of Guy's skill with the needle, they were now and then compelled to employ to do a day's sewing.

But it was chiefly on their cooking that the boys prided themselves.

"La, now! You don't say that that boy made them biscuits!" exclaimed old Mrs. Piper, who had purposely "happened in" just as Hal was putting supper on the table. "I declare for it, they make one's mouth water jest to look at 'em."

"Sit up and try them, Mrs. Piper," said Mrs. Kenworth, cordially. And Mrs. Piper, having promptly accepted the invitation, began devouring the biscuits with such a relish that Hal, afraid that the supply might not be equal to the demand, ventured to remark that there was a loaf of stale bread in the cupboard, in case she had any fears that the hot biscuits might disagree with her.

"No. My congestion's pretty good, thanky," said the old lady. "And sech biscuits as these be won't hurt nobody. We think our Sary Jane's some on biscuits; but I b'lieve these beat hern. If there's anything lackin' in 'em, it's jest a pinch o' salt." And, though she had already eaten four, she helped herself to another, to make sure that her criticism was correct.

"Yes, Henery," she drawled, smacking her lips, as she took a mouthful from the fifth, "it kinder seems to me that a leetle more salt would bring up the flavor, kinder."

"I don't think it would be very wise to try to bring up the flavor if she is likely to be around," said Fred, as he helped Hal clear the table.

"Still," said Hal, taking up the empty biscuit-plate, "it is nice to have your cooking appreciated, if you're only sure that things'll hold out."

Meanwhile, notwithstanding their household cares, Hal and Fred went regularly to school, and Guy was as prompt and faithful in his attention to business as if no other duty devolved upon him. The latter's chief regret in regard to himself was that he was obliged to give up his studies, and when a night school was opened in the neighborhood he at once became a member.

"I am afraid it will be too confining for you, dear, after being all day in the store," said his mother, a little anxiously.

"Now, Mother, you are almost as bad as Joe Baker," exclaimed Guy. "He says that when he gets out of the store at night he has to have some sort of recreation, so he goes to the theater and the circus and anywhere else where he can have a little fun. But, if he was as anxious to know something about books as I am, I think he'd find an hour or two of study every night the best recreation he could have. But, then, he's a puny sort of a fellow, and perhaps it wouldn't agree with him. It is different with me. Why, just look at me, Mother! I'm as hearty as a bear," he said, straightening himself and thumping his broad chest with his fists.

And Mrs. Kenworth looked and made no further objection.

One day Mrs. Bruce condescended to call on her old friend.

"What! not a servant in the house? In your helpless condition, too?" said the lady, in amazement.

"My boys never let me feel the need of a servant," replied the little mother, proudly.

"But, my dear Mrs. Kenworth, aren't you afraid that it will tend to make them effeminate in their tastes? I suppose it is a necessity with you; but, really, I should fear that it would unman them to some extent."

Mrs. Kenworth thought of Howard Bruce, whom she frequently saw strolling past, smoking a cigarette and twirling a wisp of a cane, and she could not help contrasting the pale, foppish-looking youth with her own manly and vigorous boys.

"I don't think it will do them any harm, Mrs. Bruce," she said, quietly. "Indeed, I am rather inclined to think that it is doing them good."

Mrs. Bruce smiled in an unbelieving way and went home mildly pitying the Kenworth boys. Mrs. Kenworth herself was sometimes disposed to pity them.

"If I were only well and strong!" she would sigh, when she saw the twins lingering to finish their household tasks, at the risk of being late at school, or when Guy devoted to her toilet time that she fancied he wanted for study.

"We don't mind it a bit on our own account, Mamma," they protested; "but it would be nice for your sake to have you well again."

Of this, however, there seemed but little hope. If there was any change, it was rather for the worse.

"If she could go to —— Hospital, and put herself under treatment for two or three months, she might be helped," said Dr. Payson, one of the few old friends who did not forget them. "They make a specialty of such diseases there and have effected some remarkable cures."

Of course, this was out of the question. At least, it seemed so to Mrs. Kenworth; but the boys at once put their heads together and began to plan. Mamma, they knew, had a hundred dollars laid by for a time of need, and Guy was earning now a dollar a day.

"We can earn something, too," said the twins, eagerly. "We can do as you have done, Guy: give up day school and go evenings." And that very afternoon they offered themselves as cash-boys at one of the great dry-goods houses. Mamma did not quite understand it and was slow to give her consent; but they were so urgent that, at last, she yielded.

'I've thought of something else," said Guy, that evening, as the three little men were finishing up the work in the kitchen. "There's Father's watch." "Yes, and there's the silver coffee-urn," said Hal. "I heard Mamma say, not long ago, that she was afraid she'd have to sell it."

"But it would most break her heart,' said Fred, "'cause it was Grandma's."

"We are not going to do anything with

the coffee-urn," said Guy. "At least, not till we have to. We'll see first what we can do with the watch."

The watch was to be his own on his fifteenth birthday, and, when it first occurred to him that he might, perhaps, be able to raise a loan on it, he was not at all disposed to entertain the idea, so long and impatiently had he been waiting for the time when he should come into his inheritance. But half an hour later he was standing in Dr. Payson's office, boldly making his proposition.

"Why, to be sure, my boy, I will willingly loan you a hundred on it, and more, if you need it," said the Doctor. "The sooner your mother goes the better; and, if there is any other way in which I can help you, do not hesitate to come to me."

Mamma looked dismayed when the boys unfolded their plan.

"No, my darlings, it is impossible," she said, decidedly. "You don't know what you are asking."

"But it isn't as if you had to go a thousand miles away," urged Guy. "The hospital is right here in the city and we can see you every week."

Mamma leaned back in her chair with closed eyes, and two or three tears crept silently down her cheek.

"My poor, poor darlings! What's to become of you?" she sighed.

"What is to become of us if you should grow worse, and—and—never get well?" asked Guy, choking back a sob, as he remembered with what a grave face Dr. Payson had said: "The sooner your mother goes the better."

"But Primrose! What can we do with my little Primrose?" said Mamma.

"Don't you worry about Primrose, Mother," said Hal. "Fred and I are going to look after her. Mr. Lansing doesn't want us both just yet, and so we are each to have the same number and take turns, one going one day and the other the next. And we are going to do the same about the night school. What's the use of being twins if you can't take the good of it? I don't believe they'd ever find out that there are two of us if we didn't choose to tell them; and Professor Burton says it makes no difference to him, so long as the one that has to recite knows his lessons thoroughly."

"I am afraid I shall have to go, in spite of myself," said Mamma, seeing how determined they were to leave her without an excuse; and the next week found her an inmate of —— Hospital, Guy and Dr. Payson going with her, to see her comfortably established.

"I am so glad about it," said Fred, the first evening, as he drew Primrose in her high chair to the tea-table; but at the same moment he brushed his hand suspiciously across his eyes, and, though Hal, whose turn it had been to keep house that day, had taken pains to make the supper as inviting as possible, they all came near choking over it. As for Guy, he broke down completely when, the next morning, as he was dressing, Primrose, the little maid, suddenly asked: "Whoth goin' to bruth Mamma'th hair now?"

"Oh! Primrose, Primrose," he cried, putting his arms about her, "what shall we do without Mamma?"

Primrose looked at him a moment with grave eyes, and then began stroking his wet cheeks with her chubby hands.

"Don't ky, Duy," she said, earnestly. "I'll be your muvver till Mamma tums home."

Whereupon Guy broke into a laugh and at once dubbed her "Mother Primrose."

They were long, dull days that followed, the only brightness being the weekly visit to the hospital. Everything that happened in the little household was treasured up, to be reported to Mamma on Visitors' Day, and often it was a hard matter to tell it all in the short time allowed them. One day something happened which they would gladly have kept from her.

It chanced to be Fred's turn to be housekeeper that morning, and, finding an empty larder, he decided to go to market.

"Me do, too!" cried Primrose, eagerly.

"Yes, you shall go, too," said Fred, putting on her hood and cloak. "The walk will do you good."

It was a pleasant morning, and, being in no haste, the boy strolled leisurely along, stopping now and then to let Primrose have a look at the shop-windows, which were already beginning to glitter with Christmas toys.

Presently their attention was attracted to a man on the sidewalk, who was exhibiting to a crowd of idlers the extraordinary accomplishments of "The Learned Pig," the man himself wearing the title painted in flaming letters on a large placard. Fred laughed as he read it; for really the man looked the more piggish of the two, being fat and puffy, while the pig, owing, no doubt, to his studious habits, was extremely thin and sharp-featured.

And it was astonishing how accomplished he was. Fred looked on in amazement, and declared to a by-stander that he would never have believed it possible that a pig could know so much. But alas! education had not served to eradicate from his swinish bosom the love of vegetables, and, when a market-boy thoughtlessly held out a turnip to him, he made such a dash for it as to break the cord by which his master held him. At this the crowd set up a shout, while the owner of the turnip, not caring to have the contents of his basket devoured, went scampering down the street, with the pig at his heels.

Instantly Fred, with the rest of the small boys, gave chase, and it was not until the runaway was captured and the excitement over that he remembered Primrose.

"How could I have been so careless?" he said to himself, hastening back to the place where he had left her. But Primrose was nowhere to be seen.

"Probably she's gone into some of the shops," he said, trying to make himself think he was not frightened in the least; and the next half hour was spent in asking at the shop-doors if anything had been seen of a little girl in a red hood and cloak. But the question was always answered in the negative. Then it occurred to him that, possibly, the child, growing tired of waiting for him, had gone home. At home, however, he found everything as he had left it; and, overcome by the dreadful stillness and the thought that Primrose was lost, he dropped beside the lounge and buried his face in the pillow. But he was too sensible a boy to waste time in crying, and, hurrying to the nearest station, he telegraphed to the police headquarters: "Lost! A little girl, four years old; in a navy blue dress and a red hood and cloak; with light, curly hair and brown eyes; and a mole on her left temple."

The mole was an important item, in Fred's estimation, and he made sure that it was not omitted. The dreadful people who, without doubt, had stolen her might change her clothing and cut off her curls; but they could not very well alter that mole and he was confident that by its help he would recognize her anywhere. And, having given the message, he began the search again. Hour after hour he walked the streets, down one and up another, returning a dozen times meanwhile to the station, to ask if an answer had been received. But the afternoon waned without bringing any tidings of Primrose, and the boy turned homeward with a heavy heart. Guy and Hal would be waiting for him, and how was he to tell them?

"That is a pretty story to carry to Mamma," cried Hal, when, at last, they gathered from Fred's broken sentences that Primrose was lost. "The idea of a boy ten years old leaving his little sister on the street, to run after a pig!"

"Yes, I know it," sobbed Fred; "but—it—it—wasn't one of your common pigs."

"Oh! Fred, Fred, how could you?" said Guy, reproachfully. "And to-morrow is Visitors' Day."

"Oh! we'll find her by that time," said Hal, confidently. "She's probably at some of the neighbors'. Eat your supper, Fred, and then we'll all start out together."

But Fred, though he had eaten nothing since morning, could scarcely swallow a mouthful, and, the others being equally without appetite, the table was soon deserted.

"The best way for us to do is to keep together," said Guy, fearing that the twins might lose themselves in their search for Primrose if the three became separated; and, turning the key in the door, they started out on their almost hopeless quest.

Acting on Hal's suggestion, they inquired first at every house in the neighborhood; but not even old Mrs. Piper, who usually knew everything that was going on in the vicinity, could tell them anything about Primrose. Then, until near midnight, they haunted the telegraph station, and, at last, went home, tired and heart-sick, to wait for the morning.

"There's only one thing left for us to do," said Guy, gravely; "and that is to pray."

"Yes; but we must keep on hunting for her all the same," said practical Hal.

It was Fred's turn to be at the store the next day; but he was looking so pale and wretched that Hal insisted on taking his place. But he too carried a heavy heart, and, though he returned at noon with a three hours' leave of absence for the usual visit to the hospital, he found no comfort in the prospect of seeing Mamma.

"No use talking about my going," moaned Fred. "I never in the world can face her and tell her that I've lost Primrose. I'll write it down and you can take it to her." But, as Guy declared that his remaining at home would only make matters worse, he at last consented to go.

It was a forlorn trio that knocked at Mamma's door that afternoon. Fred dropped his face in his hands and hid behind Hal; but the nurse had scarcely admitted them when a shout from Guy made him lift his head.

"What! well! Why, is that you, Primrose? How in the world did you come here?"

And there at mamma's side nestled the little runaway, a picture of content.

"I tumed on de tars, of tourse," said Primrose, coolly, "tause I onted to see Mamma."

And that was about all there was to tell. Finding herself lost, she had managed to make it understood that she wanted to go to see her mother, at —— Hospital; and the benevolent old gentleman who picked her up had himself gone with her to the Hospital, to learn the truth of her story.

"We'll lay all the blame on 'The Learned Pig,'" said Mamma, smilingly, when Fred had made his confession.

"But I am afraid you will never dare to trust her with any of us again," said Guy, sorrowfully.

"Indeed, I shall," said Mamma. "I haven't the least fear of her being lost a second time."

But it took a good deal of coaxing to induce Primrose to go home with them.

"My poor little men! They are seeing troublous times," sighed Mamma, all her sunshine vanishing with the children.

And the "troublous times" were not at an end. The boys were disheartened to find that their funds, though used with the utmost economy, were steadily lessening. Dr. Payson had already advanced fifty dollars more on the watch; but Mamma's sojourn in the hospital had been much more expensive than they had expected it to be and the outgo was not likely soon to cease.

"We sha'n't be able to meet our liabilities, at this rate," said Guy, looking up from the account book with a troubled face, "and I can't bear the thought of running in debt."

"I don't see but we shall have to let the coffee-urn go," said Hal, regretfully.

"It can't go without Mamma's consent," said Guy, "and I hate to trouble her about it."

Still, after much discussion, they decided to lay the question before her on their next visit to the hospital.

"Sell it, by all means, my darlings," said Mamma, cheerfully, "and all the rest of the silver, rather than run in debt." But, cheerfully as she spoke, she had to blink hard to keep back the tears, for the coffee-urn was an heirloom.

"We don't want to *sell* it, Mamma. We won't sell anything," said Guy, quickly. But we thought that, perhaps, we could do as we did with the watch; let it go for a certain amount, with the understanding that we shall redeem it just as soon as ever we can."

"I am afraid you will find the redeeming a heavy burden, dearies," said Mamma.

"We can try, at all events," answered Guy, hopefully. And, on reaching home, the first thing they did was to unlock the china-closet and bring out the coffee-urn.

"It is an old beauty!" cried Fred, "and Mamma says it's solid silver. It's a shame to have it go out of the family."

"It is not going out for good," said Guy, hotly. "If I keep well, Mamma shall have it again some of these days. You see if she doesn't."

"I suppose Dr. Payson would take it," said Hal. "He said he'd do anything he could to help us."

"Yes; but I don't like to bother him again," said Guy, beginning to polish the urn, according to Mamma's directions, with a piece of chamois skin. While they were still hovering over it, there was a ring at the door, and before the urn could be put out of sight Mrs. Bruce walked in. Had it been Mamma herself, the boys would have been no more astonished, and it took Guy a moment to recover himself sufficiently to ask her to be seated.

Now, Mrs. Bruce was really a benevolent woman, and, though she had no fancy for having poor people on her visiting-list, she was always ready to do them a kindness, and, having heard that Mrs. Kenworth had been taken to the hospital, she felt in duty bound to call at the house and inquire into the condition of affairs.

"Those forlorn children must certainly need some one to look after them," she said to herself. But the quaint old coffee-urn, catching her eye as she entered the room, at once absorbed her attention.

"Why, really!" she exclaimed, "I was not aware that your mother owned so elegant a piece of silver. I hardly see how you can afford to keep it, in your present circumstances."

"I am afraid we can't much longer, Mrs. Bruce," said Guy; and the lady, having, by a few adroit questions, elicited the fact that they were thinking of disposing of it, immemediately made them an offer.

"But we shall want it put in writing, Mrs. Bruce, that, if within ten years we pay you back the money, we can have the urn again," said Guy.

Mrs. Bruce smiled, both at his business-like manner and at the improbability of their being able to make the necessary payment within the time named.

"Very well, draw up your paper, and I'll sign it," she said, seeing that Guy was in earnest; and, having counted out fifty dollars, she went away, much elated with her bargain, confident that the urn would never be redeemed.

For some reason Mrs. Kenworth was not as well the following week, and before the next Visitors's Day came round the boys received a note from her nurse saying that the attending physician thought that it would be better for them to omit their visit for once. Guy read the message with a shaky voice, and they were still gloomily discussing it when old Mrs. Piper came in.

"You don't mean to tell me your Ma's wus!" said the old lady, who, from her window on the opposite side of the street, kept a sharp eye on the young housekeepers. "Well, for my part, I never did think she'd be any better, and, if you've got any relations, I should say they ought to be notified." And when, after a few more equally cheerful remarks, she took her departure, it seemed to Guy as if a certain ghostly raven had perched above the door.

"Some people are always prophesying evil," said Fred.

"But, supposing anything should happen," said the practical Hal, "who in the world is there that we could send word to?"

"There isn't any one, but Cousin Adalinda," said Fred; "and what she'd do would be to carry off Primrose and leave us to look out for ourselves."

"I'd like to see her try it," said Hal, defiantly.

"Oh! boys, boys, do stop!" cried Guy, in distress. "Nothing is going to happen. Dr. Payson says that Mother has gained steadily, and, if we can only manage to do without her a month or two longer, he thinks she will come home cured."

"That's worth waiting for," said Hal; "but it's *awful* lonesome. I wish you were about six years older, Guy,"

"So do I!" said Guy, eagerly. "I could do so much more."

"Yes, and you could get married, and then we'd have a lady in the house again and somebody to take care of us till Mamma came home," said Hal.

"Indeed, I wouldn't, if I could," answered Guy, with some spirit. "I'd just go right on working for Mamma."

But when, late in the night, Primrose woke up, crying with an earache, he was ready to wish with Hal that there was a lady in the house.

"It is different from any earache I ever knew her to have," he said, anxiously, finding that none of the usual remedies took effect.

"May be a mush poultice would do her good," said Fred, who, with a blanket wrapped about him, was acting as assistant nurse. "That's what Mamma put on my face when I had the earache."

"We might try it," said Guy, in desperation. Whereupon the twins hastened to the kitchen, and, lighting a fire, stirred up a mush pudding large enough to have made a dinner for half a dozen hungry children. Yet even this, though they bound it on "hot and heavy," from ear to ear, failed at first to soothe her.

"I think the best thing we can do is to send for the doctor, as soon as it is light," said Guy. But toward morning the child grew quiet, and, after a two hours' sleep, waked up, seeming, as Hal said, "as good as new"; at least, all but her curls, which were so matted with mush that it was almost impossible to get a comb through them.

"Never mind!" said Guy. "We won't worry her with trying to straighten them now. She will feel better by to-morrow, perhaps."

When he came home at night, however, he found her face flushed and swollen.

"I am afraid she's going to be sick," he said, as they sat down to supper. "Oh! if Mother were only here!"

The hearty response from the twins to this interjection was interrupted by a peal from the door-bell.

"I daresay it is old Mrs. Piper, coming in so sample the biscuits," groaned Hal.

"Mrs. Piper, indeed!" said Fred. "Mrs. Piper never spoke like that in her life That's a lady's voice." And the next moment Guy ushered in a bright-eyed, smiling, looking personage, who introduced herself as "Cousin Adalinda."

"Yes, my dears, I am your Cousin Adalinda," she said, throwing off her wraps and taking a seat at the table. "One of my neighbors was visiting old Mrs. Piper, a few daysago, and when she came home and told me about 'them Kinwith boys,' as old Mrs. Piper calls you, I felt sure that you were Cousin Helen's children, and, being one of the 'lone women,' with no kith nor kin to keep me, I packed up and started. I couldn't wait for an invitation, I was so impatient to see you; but, if you will give me one now, I think I'll stay."

The twins looked down at their plates in silence, not quite sure that they wanted the stranger to remain, and Guy simply said: "You are very kind."

"But, of course, we can't send her away," said Hal, as in the privacy of the kitchen the three boys discussed the newcomer.

"Of course, not," echoed Fred. And when, on returning to the dining-room, they found her gently disentangling Primrose's plastered curls and at the same time diverting her with a story, they unanimously decided, each in his own mind, that it would be nice to have her stay." And this decision was not reversed when, discovering that Primrose was coming down with the mumps, she sent the tired boys to bed, with the assurance that she herself would take charge of the little girl.

"Now, Primrose will have proper care," said Guy, feeling a load of responsibility taken off his shoulders.

"Yes, and she will be such pleasant company for Mamma," added Hal.

Meanwhile, Cousin Adalinda was studying the three boys.

"What men they will make!" she said to herself, and then she began to wonder if there were not some way in which she could help the brave little fellows.

"I wonder if they'd take me to board. I am paying seven dollars a week the year round to people who don't need the money in the least, and Helen's boys might just as well have it as not, if they'd be willing to take me with it."

"Oh! thank you, Cousin Adalinda!" said Guy, when the lady made her proposition." We'd be glad enough to do it, but I'm afraid you wouldn't want to pay that for our kind of housekeeping."

"I am satisfied, if you are," said Cousin Adalinda. And so the bargain was sealed.

How Mamma laughed when the boys told her that they had taken a boarder.

"It's just the best thing that could have happened for Primrose, now that she has the mumps," said Fred.

"I think it is a good thing for all of us," said Mamma, with a restful look coming into her face; and from that time she improved so rapidly that at the end of three weeks she was pronounced cured.

It would be hard to find in all the land a happier set of people than the Kenworths were on the day Mamma came home.

"It's *so nice* to have you here again," chorused the twins, that evening, prancing about her like two young Indians.

"And so nice to have you well again," chimed Guy, fondling the hands that were no longer distorted and helpless.

"It is good to be here, my darlings, and good to be well once more," said Mamma; "but I am sorry that you have had so hard a time, my little men."

"It hasn't been very hard since Cousin Adalinda came," said Fred. "Having her was next best to having you."

"Thank you, my dear," said Cousin Adalinda, heartily feeling that Fred had paid her a genuine compliment. "I might have come six months sooner, if I had known how matters stood; but perhaps in that case these young gentlemen would have missed some useful lessons."

"I daresay they have appreciated you better than if you had come before the lessons were learned," said Mamma, with a smile; and then she kissed her boys and sent them to bed.

"Now," said Guy, the next morning, as the three were getting breakfast, "I'm going to work like a Trojan to redeem that watch and coffee-urn."

"Yes, *sir;* and we're going to help you," chimed the twins.

But, when Guy reiterated this determination to Mamma, she at once undertook to convince him that it would be better to let the watch and urn remain where they were for the present.

"It is not like a debt, deary. If you should never redeem them, it would be no loss either to Dr. Payson or to Mrs. Bruce, and my boys must now bend all their energies to getting an education."

"But I mean to redeem them some time," said Guy, resolutely. "I don't intend to let Mrs. Bruce keep that coffee-urn, anyhow."

Year after year, however, went by without his being able to put his resolution into practice; and Mrs. Bruce, knowing that the Kenworths were still poor, felt more and more confident that she would eventually have undisputed title to the silver coffee-urn. But one morning, as the Bruces sat at breakfast, with Mrs. Bruce herself in the act of filling a coffee-cup, a servant brought in Guy Kenworth's card.

"I am sure I don't know what he can want," said the lady, as she read the name.

"Probably he is looking for a situation again," said Mr. Bruce. "I told him, when he left me, that the best thing he could do was to stay where he was. It is just possible," he added, teasingly, "that he has come for the coffee-urn."

"Ridiculous!" said his wife, and she could scarcely credit her hearing when she found that that was really Guy's errand.

"I would willingly pay you another fifty," she said, "rather than give up the urn."

"But Guy was not to be lured from his purpose by any such offer.

"There is our agreement, Mrs. Bruce," he said, holding out the paper she had signed, and with it a roll of bank bills. And, though she used every persuasion possible and even hinted that she thought it very unwise for a young man in his circumstances to appropriate so large a sum to such a purpose, she had the mortification of seeing him walk off with the silver urn.

As for the watch, Dr. Payson had long ago tried to prevail upon him to take it back without waiting to redeem it; but Guy protested that he should not feel willing to wear it until he had repaid the money that had been advanced upon it, and the Doctor, respecting his independent spirit, ceased to urge the point. In time, however, that too was redeemed and a thousand dollars to-day would not buy either the watch or the silver urn.

Guy, as a phygician, has won both wealth and fame, and the twins have attained to the dignity of college professorships; but when the three are together there is nothing they so love to talk about as those days in the old home when they were Mamma's housekeepers.

"I told you so," said old Mrs. Piper, with the utmost complacency, the other day, to Miss Quibley. "I allers knowed them Kinworth boys'd turn out well."

SAG HARBOR, L. I.

PUZZLEDOM.

[*Communications for this department should be addressed "Puzzles," THE INDEPENDENT, New York.*]

EASY BURIED CITIES.

1. THEY all maintain that Harold is a little cherub. A third child is not always so worshiped as he seems to be.

2. You must either put in a new piece of cambric or keep the mended place carefully out of sight.

3. I like to watch Annie wherever I go. She seems to find a keen enjoyment in the most commonplace things.

4. Shall you invite Sarah Dinsmore? Why, she is hardly civil! Imagine introducing her to your friends.

5. I know when Harry is up-stairs. It is bang or shout all the time.

6. I have a most beautiful amber necklace that was given me last week.

7. We enjoyed last evening some delightful music. A. M. Denman, the celebrated pianist, happened to be present.

8. Something always happens to prevent whenever I expect them to visit me.

9. I think there should be in every country a regal ban yearly pronounced against tramps.

10. We spent a pleasant evening; first at the opera, then seeing old acquaintances who dropped in.

11. Let us listen to the limber linguist launching his lengthy lines at Lucy.

12. You ought to use that herb. Rest assured, if you do, you will be benefited.

13. I would much prefer listening to the music. At skilled games I am a perfect novice.

14. Do please go, Amelia, to the picnic. As coaches will be sent to carry us there and back, you needn't tire yourself.

15. We must either write up on that topic or keep out of the competition altogether.

16. I don't see how I could have broken it. I must have caught the wheel in going through the gate.

17. I have to be so careful of my parasol. It is paper, you know.

18. The scenery is very picturesque, because there is both mountain and lake.

19. I think I will take a nap, lest I should be sleepy before the long evening is over.

20. We had to appear in court, Nan and I. Nan testified that she saw him strike her.

21. Of all your young friends, I think Casper is the most gentlemanly in his bearing.

22. I think the cowslip is a beautiful, though not very common flower.

23. Sicily, on second thought, seems to me the best trip yet.

24. We ought not to venture beyond the light-house to-day, unless a suitable navigator can be found.

25. The number of officers is too large. No army could succeed with so few privates.

DOLLY.

Great was Barbie's surprise,
She could scarce trust her eyes,
As she opened her last INDEPENDENT,
And saw she was thought
Contempt to have brought
On the name of a poet resplendent.

Though Geoffrey his name,
So great was his fame
That the people in honor installed him;
And as *Master* or *Sir*,
They *now* freely confer,
So *Dan* Chaucer they commonly called him.

She might quote Webster here,
Or speak of Shakespeare;
But from Spenser she borrows her law, sir;
When the poet he styled,
"A well undefiled
Of English," he called him, "Dan Chaucer."

[Crushed again. But Spenser said "old" Dan.—Ed.]

WORD PUZZLE.

A word of 14 letters from which 13 consecutive words can be formed: 1, a small draught; 2, an abbreviation of actors; 3, superior; 4, aloft; 5, a term connected with business transactions; 6, an imaginary being; 7, a poetical term for a division of land; 8, a preposition; 9, to purpose; 10, a number; 11, to watch; 12, a cave; 13, a notch. The whole word, a manager.

DOUBLE-WORD SQUARE.

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Left-hand Square.—1, a foreigner; 2, law; 3, perfume; 4, a given length of time.

Right-hand Square.—1, liberated; 2, end; 3, parts of the head; 4, once.

ANAGRAMS OF GIRLS' NAMES.

1, the car lot; 2, he iz a belt; 3, a in the car; 4, o c I learn; 5, a sale bil; 6, J. pine shoe; 7, rat-gamer; 8, drug tree; 9, I hate rent.

ANSWERS TO PUZZLES OF SEPT. 7TH.

PYRAMID.

T
O R E
A D O W N
B A N D A N A

DOUBLE DIAMOND.

C
B A A
C A T C H
A C T
H

P
T E A
P E N N Y
A N T
Y

BEHEADED WORDS.—1, skate; 2, skill; 3, slake; 4, sable; 5, scowl; 6, speck; 7, sewer; 8, stalk; 9, stilt.

NOTE.—"Nillor" solved the riddle and crossword enigma, and W. P. Swartz "Dolly's Shakespearian Enigma," published two weeks ago.

A GENTLEMAN, while bathing at sea, saw his lawyer rise up at his side, after a long dive. After exchanging salutations, says he: "By the way, how about Gunter?" "He is in jail," replied the lawyer, and dived again. The gentleman thought no more of it, but, on getting his account, he found: "To consultation at sea, *anent* the incarceration of Gunter, $2."

RESCUED FROM DEATH.

WILLIAM J. COUGHLIN, of Somerville, Mass., says: "In the Fall of 1876 I was taken with BLEEDING OF THE LUNGS, followed by a severe cough. I lost my appetite and flesh, and was confined to my bed. In 1878 I was admitted to the hospital. The doctors said I had a hole in my lung as big as a half dollar. At one time a report went around that I was dead. I gave up hope; but a friend told me of DR. WILLIAM HALL'S BALSAM FOR THE LUNGS. I got a bottle, when, to my surprise, I commenced to feel better, and to-day I feel better than for three years past.

"I write this, hoping every one afflicted with Diseased Lungs will take DR. WILLIAM HALL'S BALSAM, and be convinced that CONSUMPTION CAN BE CURED. I can positively say it has done more good than all the other medicines I have taken since my sickness." For Coughs and Colds unsurpassed.

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Farm and Garden.

[The Agricultural Editor will be glad to receive any practical hints, suggestions, or information that will make this department more valuable to those of our subscribers who feel specially interested.]

FARM TOPICS.

BY AGRICOLA.

WITH September comes Fair-time. Harvest is over for the most part, and farmers have, or should have, a desire to go to the Fair, to see what others have been doing the Summer long or to show some of the results they themselves have achieved. Fair-time is much like the old *feria*, or "holiday," of the ancients, and it is well to cultivate the social side of our natures; but no farmer has a right to go and simply "look," without also taking something for others to look at. In other words, every farmer should take an active interest in his local fair. Its success as an agricultural show depends on him. Farmers do not invent machinery; but they should know what the inventor and mechanic have been doing in improving or making anew. They do not all keep "blooded stock"; but here they may learn of the advantages or disadvantages of keeping it. Some one exhibits large fruit or vegetables. How did they raise them and what varieties are they? And so on in every department one should be constantly learning or imparting instruction. Make it a point to examine things in the forenoon, and do not put it off until the "side-shows" and horse-trots are absorbing your attention. Take the whole family one day, at least; be social; ask and answer questions; get a premium on something if you can; learn how to improve your farm methods; enjoy yourselves, and the Fair will be profitable.

Stockmen sometimes use terms that all farmers do not understand. What is a cross-bred animal? What a grade? What a pure-bred? What a full-blood? We will take them up in the above order. A cross is produced from the union of two pure-breds of different breeds. A grade is produced by uniting one pure-bred parent with a native animal, scrub or mongrel. A pure-bred is an animal of a "distinct and well-defined breed, without admixture of other blood." A full-blood is the sixth cross, according to some authorities, from a pure-bred and a native, and is not to be distinguished from a pure-bred. In-and-in breeding is the breeding of sire upon daughter, sons upon daughters, sons to mothers, and in all sorts of relationship. Parents possessing inferior qualities are supposed to fix or concentrate their qualities in the offspring. Pure-bred males with natives always breed up, while grades with natives breed down. Stock registered in American, English, or Canadian Herd-books are numbered. The American thus: Duchess, 435. The English thus: Duke (753) with parenthesis. The Canadian thus: Royal [200] with brackets.

Many may now be considering the subject of fruit evaporation and wonder if it will pay. Two or three things are to be considered. If you have plenty of fruit, if you will work industriously, and if you will have only a first-class product for market, it will pay. A thousand bushels of good apples will yield 5,000 pounds of evaporated fruit, which, according to the present market quotations, would bring about twelve cents per pound. It is more profitable than to sell the green fruit for an average of say 25 cents per bushel. Berries, sweet corn, and green fruits of every kind can be evaporated, and when we consider how much goes to waste every year when fruit is plentiful we shall see that there is money in it. Evaporated fruit always brings a better price in market than that dried in the old style and it costs but little to run the evaporator. Evaporators cost from $50 to $600. The former will cure about ten bushels and the latter from 100 to 150 bushels per day of 24 hours. What could be saved in fruit that now is wasted would in a short time buy an evaporator.

One secret of success in wheat and rye culture is thorough preparation of the soil, and, as farmers are now engaged in this work, it is well to call attention to it again. And another is to apply needed plant-food upon the surface, and for this latter purpose composted barn-yard manure, scattered over the ground and harrowed in just before drilling in the seed, is an excellent fertilizer. If bone-meal and plaster, of equal weights, is mixed with this compost, it will be still better. Nitrogenous manures are needed for wheat, since it extracts a large amount of nitrogen from the soil. It is well, however, not to force too large a growth of the plant in the Fall, any further than to form a mat over the soil. Long roots in the wheat plant are more apt to be broken off in the process of freezing of the soil; hence, what is needed is a thoroughly mellow, shallow seed-bed having compact soil beneath. In respect to the amount of wheat seed per acre there is a difference of opinion; but we believe the best results follow the sowing of from one and a half to one and three-quarters bushels. Something may, however, depend on the variety of wheat and upon the soil; but, as a rule, too thin seeding will produce too thin crops. Let farmers experiment on this in small plots this Fall.

Two things are essential to keeping ice well in Summer in an ice-house—viz., drainage and ventilation. If the water from melting ice has no escape, the ice will melt on the bottom layers; and, if there is not proper ventilation, the top layers will be affected by the warm air which naturally rises. A single ventilator in the peak of the roof is not sufficient. In some way it should be arranged to have a current of air, as can be done by making small openings just under the eaves on opposite sides of the house and a ventilator on the top. Concrete makes an excellent flooring for an ice-house and it should be so laid as to incline slightly toward an outlet to the drain. Poles or small timbers covered with straw should first be laid on the floor and the ice placed on these. Ice is almost a necessity in the dairy, if the best results are to be attained.

Advice on the care of tools is something which some farmers have enough of yet never heed. They know that rain and sun are enemies to farm implements; but, somehow, they *don't get time* to bring the plow or the rake or the harrow from the field. How often these may be seen ornamenting (?) the fence, as one rides along the highway. In the first place, every one should have a tool-house, devoted entirely to farm implements; and, in the second place, as soon as the tools are out of use, put them where they belong. There is no reason, save accidents, why the farmer should not get twice the wear out of his farm-tools that he does, if they were only well cared for. Clean off the plows, harrows, hoes, etc. well and put them away dry. Apply a coat of paint to the woodwork, if necessary, and when Spring comes everything will be in working order.

CALIFORNIA PEACHES.

LAST Friday afternoon the State Horticultural Society met in this city to discuss peach culture and to listen to an essay from James Shinn, of Niles.

The essayist said that new varieties of the peach can be produced by what is termed cross-fertilization—*i. e.*, the pollen of one variety brought in contact with the blossom of another variety, which is often done by bees and other means. The pit of the fruit from this blossom gives a new variety. As compared with other kinds of fruit, the peach tree is short-lived. In New Jersey, where the soil is light and sandy, the tree lives only from three to five years; but in the soil and climate of California the life of the tree, with proper attention, is forty and fifty. Peaches may be classed as the white or pale flesh and the yellow flesh. The pale flesh is not so well adapted to drying purposes, as it is too juicy. Another grand division is free-stones and cling-stones. Of these two cling-stones are better for drying The writer felt sure that the process of drying is to be one of our future resources. After giving a description of the leaves and stocks of several varieties and their qualities, the subject of the diseases of the peach was treated of. In this state the peach orchards are troubled with very few diseases. Leaf-curl and mildew constitute the principal if not the entire list. In all the middle and northern counties leaf-curl is a serious trouble and frequently causes a great curtailment of the crop. Some varieties are more subject to it than others, and the proper remedy is to discard all varieties that are liable to leaf-curl, and plant only those that are free from it or nearly so. Mildew occurs only with varieties of a less vigorous constitution. Sulphur and a solution of niter are suggested as a partial remedy for this, but the only thorough remedy is to discard all the weakly species. It is a serious question what we are going to do with the fruit when our orchards are as enormously increased as the present indicates. It will have to be preserved and put on the market in a manner that will keep for gradual consumption. There were 4,000,000 cans of fruit put up in California in 1881 and about two-thirds of which were peaches.

Mr. Hatch said that some years ago he used wood ashes and lime around the roots of his trees, with excellent effect. It reinvigorated them. He said further that a gentleman of his acquaintance recently told him something he never knew before with regard to renewing the life and quality of the trees. He said he dug about the roots, and put in quite a quantity of pulverized charcoal. The fruit produced after this treatment was of enormous size.

Several others spoke in favor of wood-ashes.

R. J. Trumbull said he saw some peach trees in Solano County, last year, which were fifty years old and were still thrifty. Growers can renew the youth of their trees by pruning and fertilizing. The kind of fertilizing element to be used and the quantity were very important questions.

Mr. Shinn said there was no doubt that trees could be preserved one hundred years. But the great question with us now is: What are we going to do with all the fruit that farmers are preparing to raise? He knew that the nurserymen could not begin to supply the demand for trees this year.

W. H. Jessup, of Haywards, said he had sowed broadcast about 4,000 pounds of iron drillings and filings from the foundry on fifteen acres of fruit-land. The land was enriched and the trees strengthened by the oxide it formed.

Dr. A. Kellogg, of the Academy of Sciences, said he had seen a peach tree on North River, N. Y., that was ninety years old.

I. M. Hixon, a fruit-shipper of San Francisco, made some statements showing the vast superiority of peeled dried peaches over the unpeeled as a marketable article. Eastern quotations were for unpeeled evaporated thirteen cents per pound, while peeled evaporated were in demand at thirty cents and none to be had. He thought there was every inducement for our people to peel their fruit for the Eastern market. The peeled will find ready sale when nobody will have the unpeeled.—*San Francisco Bulletin.*

FATTENING AND CARE OF CATTLE.

PROF. BROWN, of the Ontario Agricultural College, has recently put himself on record in regard to cattle raising. Some of his points or suggestions are open to criticism, although nearly all of his deductions will meet the approval of the majority of breeders. The Professor says the purposes of cattle fattening are:

1. To obtain the largest quantity of the best quality of beef at the least cost under 3 years of age.
2. To aim at breeding, raising, and fattening one cattle beast from every ten cultivated acres of the province.
3. To grow all the food required for these purposes within ourselves.
4. The animals to weigh alive not less than 1,500 pounds each.
5. The net cost of production, giving credit for manure, not to exceed five cents per pound, live weight.
6. To obtain one ton of manure per month from each cattle beast over 2 years old when stabled to finish the fattening process.
7. The value of such manure, under the best management, to be made worth $2.50 per ton.

In any class it is desirable to have:

8. Purity of sire.
9. A certain age and sex.
10. A quiet disposition.
11. Quality, as indicated by fine head and ears, fine bone, horn, tail, and a medium thick skin, having plenty of fine, soft, silky hair, with mellowness.
12. A weight-carrying frame.
13. Such a breed as will mature or premature from 2 to 3 years of age.
14. Having the charter of doing best upon Ontario pastures.
15. Giving the best quality of flesh with least offal.
16. Sure breeders and good nurses.
17. The Short-horn grade is best for weight, early maturity, and stall feeding.
18. The Hereford grade is best for hardiness and grazing disposition.
19. The Aberdeen Poll grade is the best for an even average of all requirements.
20. The Galloway grade is best for extreme hardness and quality of flesh.
21. The Devon grade is the best for nursing and sure breeding.

The use of the food of fattening cattle is to

22. Keep up animal heat or life.
23. Repair the waste.
24. Increase growth.
25. Produce flesh and fat.

Its value is affected by

26. The particular breed.
27. Age of the animal.
28. Individual character.
29. Conditions of life, such as temperature.
30. Management.

Chemically we can calculate upon getting one pound of flesh from any food that has ten parts of dry substances in its composition. Thus, 100 pounds of Swede turnips, having as much as ninety parts of water, will only give the pound of flesh, while 100 pounds of corn, having only thirteen parts of water, will give ten pounds of flesh.

From birth to the time a cattle beast is ripe the daily rate of increase, on an average, should not be less than one and one-half pounds. Thus, a 3-year-old should weigh 1,600 pounds, a 2½-year-old 1,360, and a 2-year-old 1,100 pounds alive.

But, in fact, the daily rate of increase is more up to 2 years than at any time afterward. A 2-year-old well done to will weigh 1,400, and if carried on to 3 years will not scale less than 1,800 pounds. This may be called prematuring.

TRUCK FARMING IN CAROLINA.

"THAT man," said General Roberts, pointing out a man in the crowd, "sold $80,000 worth of Irish potatoes this year, every one of which he raised on his own place." That sounds incredible, and yet it is true. The man alluded to was Ambrose Lindsay, who lives on the coast near the Carolina line. Of this enormous crop I have no doubt $50,000 was clear money. Sol Haas told me of a man at Norfolk who cleared $35,000 raising potatoes this year, and paid off a debt that had accumulated in business and threatened to ruin him. This is the best year for potatoes ever known. The last crop was short and poor and there was no stock to start the season with. The high price of bread and meat increased the consumption of potatoes, and the heavy crop of this year was taken at high figures. Potatoes that dragged at $2 a barrel in New York last year brought $6.50 a barrel on the Carolina coast this year.

I have written a good deal about the truck farming of this section, but I was not prepared to see the progress that has been made. In Newberne County it has quadrupled in the past two years and every season sees new lands cleared. Some stories of profits would be fabulous were they not well avouched. Joseph Rhene, of Newberne, is an example. "I had occasion," said Mr. Bryan, an intelligent gentleman, "to look into his accounts five years ago, and he was then $25,000 behind. He went to truck-farming, commencing with about sixty acres. He is now worth about $80,000 besides his farm. He has increased this to several hundred acres, and so enriched it that what he gave $10 an acre for will now command $100 an acre. He raised $30,000 worth of potatoes this year. The total crop of truck for the season is worth $55,000, and it cost him about $14,000 to make it. His sales for the first five days of the season were $15,000, or $3,000 a day." "If the profits are so immense, why does not everybody go in?" "Nearly everybody in this section is going in. I planted about ten acres in potatoes this year, on which I made $130 an acre, at an expense of $22 an acre. I shall enrich my land next year and increase my operations. Every season new people come in. Mr. Dunn, of our city, who was in the railroad service, bought 60 acres of land a few years ago and started. He has made over $10,000, and his farm, for which he gave almost nothing, would sell for $5,000 easily. There is an abundance of similar land to be had cheap; but it has to be cleared and enriched and is often out of the reach of market. In spite of everything, however, the truck business of the Carolina coast, already enormous, is destined to double and even quadruple its present proportions. We grow everything here, and there are special farms for tomatoes, berries, onions, etc. It is not unusual for one of our growers to ship 30,000 boxes of strawberries. The cultivation of these small crops is a godsend to our people, who have been forced to give up heavy operations in rice and cotton, because of the labor troubles. It is really a surplus above our staple crops anyhow; for when we raise a crop of peas we then pitch in and raise cotton on the same land."—*Corr. Atlanta Constitution.*

A TEXAS GOAT RANCH.

THE editor of the Uvalde *Hesperian* has made a visit to the famous Nueces cañon, including the Angora ranch of S. J. Arnold and brothers. Here the cañon widens out for a distance of seven miles; in fact, it is the widest and most beautiful spot in the cañon. These gentlemen own and control about 15,000 acres, embracing the rich valleys of Maverick Creek on the west and Ranch Creek on the east, which are only miniature cañons putting into the Nueces Valley from either side, furnishing an abundance of grass and water the year round, and which is used as a Summer range, while in Kinney County they have another ranch, where they Winter their sheep until after the lambing season, keeping the goats on the home ranch during the kidding season. Six years ago last July these gentlemen commenced with 875 goats and 1,400 head of sheep. Now they have 4,000 of the former and 8,000 of the latter. Their losses in sheep will amount to about the same in money value as their purchases, while on the goat question they are $2,000 ahead of their losses, besides their increase. During this period their losses from disease and otherwise have not been over 2 per cent. on their goats. They run seven different flocks, which gave steady employment to seven herders, besides a viciero (who superintends the flocks), as well as extra hands to attend to other work on the ranch. In the shearing, lambing, and dipping seasons, of course, the number is greatly augmented. On this ranch the goats have been improved up by the best of thorough-bred billies, until now the grades run from one-half to fifteen-sixteenth. Last Spring their goat clip amounted to 1,200 pounds, which was sold in New York at an average of 40 cents. We have often heard the question asked: What profit is there in goats? In common goats the profit lies in the hides and tallow, which always command a

good price, and the supply of good meat in a shape that will not spoil in warm weather before it can be used up. By using Angora sires a flock can be graded up so high that the wool is more profitable than that of sheep, while the animal itself is hardier, more prolific, and less expensive.—*Galveston (Texas) News.*

FRENCH GARDENING.

AN American market-gardener divides his ground into many lots and plants nearly every variety of truck known to the market. The French gardener gives himself up to the cultivation of a special class or succession of fruits or vegetables, and, by long study and practice, by experimenting with various manures, soils, and modes of culture, arrives at perfection. He is also much more economical of space and more prodigal of labor than we are or, in fact, than we need be. He seldom suffers his ground to lie fallow; crop succeeds crop in endless rotation; the cauliflower is set among the melon hills, ready to spread as soon as the melons are gathered. Between the rows of asparagus are planted early potatoes, lettuce, etc., in such a manner as to keep the ground constantly fruitful, and, when the weather becomes frosty and the sun loses a goodly share of its forcing power, large bell glasses are employed, one of which is placed over each plant—especially in the case of the salads—and heat is then concentrated upon it until its full growth is fairly attained. The enormous size of the French asparagus is chiefly due to the manner of planting. Instead of setting the plants closely together, as we do, a space of, at least, six inches square is allowed to each "stool," which enables it to suck a large amount of nutriment from the soil and become a strong and solid plant. Each stool is also manured repeatedly every season, the soil being carefully scraped away down to the roots, the compost being placed around them, and the earth put back again. The French system of cultivating the apple, pear, and peach is also peculiar. The trees are all grafted and dwarfed. A strong wire is stretched along in front of each row, about three feet above the ground. Upon this wire a single branch of each tree is trained, and as soon as well started this branch is made, by heavy pruning, the only fruit-bearing one on the tree. The consequence is that the entire strength of the tree goes to the nourishing of the fruit upon this branch and the fruit becomes large and fair in proportion. This process, by the by, is borrowed from the Chinese.—*The Press.*

ASPARAGUS.

A GREAT deal has been published in English horticultural journals in favor of blanched asparagus and opposed to it; and, on the whole, those in favor of raising it in such a manner as to enable them to obtain a long, white stem do not appear to find it easy to satisfy all with the change, as most people prefer their "grass" green, although gardeners are offering the blanched stalks in the markets. A writer in a London daily says: "The wasteful way in which this delicious vegetable is cut, and consequently brought to the table, is a striking example of the loss the public suffers, and apparently without complaint, in conformity to custom. When I see in the London markets the handsome bundles of large "grass," about six-sevenths of which is white and uneatable and only one-seventh eatable, and know that the same length might be sold for the same price all eatable, I cannot but regret the sad loss and waste of six hundred per cent. on this article of food. The evil arises from cutting the asparagus too soon and below the surface of the beds. I allow mine to grow eight or nine inches above ground, and then cut an inch above the ground, and thus obtain seven or eight inches of green tops, the whole of which is eatable and of good flavor.

"Asparagus should always be cooked standing in bundles in the pot, with the tops just above the water, to prevent their being overdone whilst the stems are being cooked sufficiently. If any of your readers who grow asparagus will try this plan of cutting and cooking they will find they have saved the large percentage I have mentioned, and better knowledge on the part of the public would soon bring green and eatable, instead of white and uneatable, asparagus to market."

GOLD-BANDED LILY IN JAPAN.

J. S., in the *Gardeners' Chronicle*, makes the following inquiry: "Does any one know where the vast quantities of lilies come from in Japan and how they grow there—whether in the woods or the open? For, if so, he will do good service by making it public, as, judging from the vast quantities of *L. auratum* annually imported from that country, it must be quite a weed there."

In reply to the above, M. Jean Van Volxem writes: "Coming from the south of Japan, I saw for the first time *Lilium auratum* a little after passing the gate of Hakoni, three days before arriving in Yokohama. They were grown in fields, by the side of the to-kaido, as our onions are, and quite close to each other As the flowers were beginning to expand, the sight was magnificent and the scent overpowering. It was much later and far north of Tokio that I saw them wild, coming out of the margin of the natural shrubberies, generally with a single huge blossom, sometimes two, rarely three. It is no wonder we got at first notice such quantities of them, as the bulbs are a common article of diet with the natives and are sold everywhere as a vegetable in the markets. I have eaten them pretty often, and rather relish them, as they are, when cooked, sweet, mucilaginous, and without any decided taste to make them objectionable to a newcomer."

Evidently, this lily is well suited with its native country, but we doubt if it will ever be quite so well at home here.

SHALLOW CULTIVATION FOR FRUITS.

FRUIT-GROWERS must be reminded that their hoes, cultivators, and plows may do more damage to plants than good, if not used with discretion. The small fruits—berries, currants, grapes, also dwarf pears, quinces, etc.—root near the surface. Here are found the best roots, those that provide the most nourishment. Nature designed these to be mulched by the dead leaves and in our fields mulching would be the best treatment, if it were possible. As it is, the best we can do is to give frequent but shallow cultivation. I have seen intelligent men plowing deep furrows alongside of their raspberries, currants, and grapes, well satisfied that they were doing thorough work, that would secure an abundant harvest. Let such men dig up one plant before thus plowing and one after, and see what butchery they have committed. There are no tap-roots stretching far down into the subsoil, but simply a few laterals branching out, say from two to four inches below the surface, and more than half of them have been sacrificed by the plowshare. When we set green hands hoeing strawberries and newly-set raspberries, we know what they will do, if not watched. They will destroy half these roots and loosen the hold for life that the struggling peas have secured, by chopping close about them.—*Fruit Garden.*

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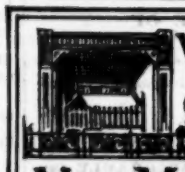

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